Oriya grammar for English students

Ebenezer Charles B. Hallam

ORIYA GRAMMAR,

FOR

ENGLISH STUDENTS.

BY

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TEN YEARS A MISSIONARY IN ORISSA.





CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS, FOR THE CALCUTTA SCHOOL-BOOK SOCIETY; AND SOLD AT THE SOCIETY'S DEPOSITORY, 10, GOVERNMENT PLACE, EAST.

1874.

PREFACE.

The author feels no little diffidence in presenting this little work, his first effort at book-making, to the public. Nothing but the pressing necessity, as he thinks, for such a work, would have induced him to undertake it; and even then had he observed any move towards it by more experienced and abler hands he would gladly have left it to them. But as no such effort has been made, and as one or two personal friends have urged it upon him, he has at length been induced to undertake it. The result is before the reader.

If the work have any excellencies, the writer cheerfully acknowledges that they are fairly attributable to the kind, generous, and faithful criticism of his friend J. Beames, Esq., M. R. A. S., who has kindly aided very materially in the work by carefully criticising almost every page, and thus giving the writer the benefit of his profound knowledge of the cognate languages now spoken in India. Nothing need be said here of Mr. Beame's, ability as an Oriental

scholar; he is too well and widely known both here and in England to require a single word from the writer. Suffice it to say, that he is simply desirous to express thus publicly his grateful appreciation of Mr. Beames' invaluable aid and kind encouragement in the accomplishment of this work.

The Oriya language is, as yet, in such an undeveloped state, that a philosophical and complete grammar of it is by no means easy of accomplishment. Experienced missionaries, who have made the language practically their own, have told the writer that they considered such a work among the impossibles until the language should be more developed and settled. With this admitted difficulty before him the writer has attempted the work; with what success, the public must decide.

It is probable that some who scan this work, may object to what will appear to them to be innovations. For instance, the retention of the pronouns in the *true* Singular, which have been rejected by the modern pundits as "Inferior;" as also the *true* Singular of the verb, which of course is also retained. It is hoped, however, that none whose ideas are progressive, and who have any claim to a philosophical knowledge of Oriya, and the beautiful language

from which it is derived, will at all object to the matter or its arrangement. Should such an one happen to take up this book, he is referred to the table,* accompanying the chapter on *Pronouns*, and another* in the appendix, which will clearly prove that the rejected pronouns, and the singular of the verb (both still in use among the peasants of Orissa), come in a direct line from the Prakrit. This should be enough to convince any one of the propriety of their retention in a grammar of the language. The pundits have so far succeeded in *excluding* the true singular, both of pronouns and verbs, from modern literary circles, as to render it absolutely necessary to retain their *Modern Honorific Singular*; and, for the same reason, the *Modern double Plural* cannot be dispensed with; all, therefore, are retained, and this surely ought to satisfy the most fastidious.

The Predicate Participle in *ante* has given students of Oriya, perhaps, more trouble than almost any other peculiar form in the language. Mr. Beames' knowledge of the cognate languages brought to bear upon this point, has very materially aided the writer in coming to the conclusion given in the body of the work. As stated in the *note* on this participle in the appen-

* I am indebted to my friend Mr. Beames for *these tables*.

dix, the author, during 15 years' experience, 10 of which were spent in Orissa proper, has heard this form used in three different senses. There is no room to question that it was originally the *locative case* of the present participle in Prakrit; but the other cases having fallen into dis-use, it takes its place in *modern* Oriya among the participles as Predicate Participle, and means" in or whilst"(doing, or being, &c.,&c.); but it also, in certain connexions, is used to convey the idea of "about to (do or be &c)." Thus being in different connexions equivalent to the "Ablative Absolute," or the "Future Infinitive" of the Latin. If the result of the writer's experience and investigation on this subject should in any way tend to a better solution of this practical difficulty which all translators meet, none will be more gratified than he.

In one or two instances new terms have been introduced (see "notes" in the appendix), but it is hoped that the etymology is sufficiently clear to justify the use made of them in every case.

It is a long time since a new work of this kind has appeared; and, so far as the writer is aware, this one is much more full and comprehensive than its predecessors; nevertheless he is not ambitious enough to desire or expect

more for this effort than the bare acknowledgment, that it is *a step in advance* of previous works.

If its appearance should provoke an abler hand to take up the work and give us a book that shall throw this one altogether into the shade, none will more heartily rejoice than the writer. Anything but stagnation, let us have progression.

As an inexperienced writer the author claims the indulgence of the public, especially of those who read with a critical eye.

Since the work was finished, a few improvements have suggested themselves to him, and should no other person relieve him of the task, and should it ever go through a second edition, he hopes to improve and enlarge it.

It is hoped that it will, in the meantime, prove of some little use to those whose duty leads them to the study of Oriya.

The thanks of the author are also due to Babu P. M. Senaputty, and Babu G. C. Patnaik, both of Balasore, for specimens of prose, poetry, and cutcherry Oriya.

E. C. B. H.

Midnapore,
July 2nd, 1872.

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ORIYA GRAMMAR.



Oriya Grammar, like all other grammars, may be divided into four parts, viz., Orthography, Etymology, Syntax, and Prosody.



CHAPTER I.

OF ORTHOGRAPHY.

Barna-gyána, lit. Letter-knowledge.

This treats of the number, power, division, combination and permutation of letters.

LETTERS.—(A-KSHYA-RA).

In the Oriya alphabet there are 45 letters, representing as many elementary sounds. They are divided into two classes, vowels (swara-barna) and consonants (byan-ja-na bar-na.) Of the former there are eleven, of the latter thirty-four.

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SECTION 1.

VOWELS,—(SWA-RA-BAR-NA).

Letters.	Transliterated.	Pronounced.
ଅ*	a	as a in Roman.
ଆ	á	as a in father.
ଇ	i	as i in prim.
ଈ	í	as i in police.
ଉ	u	as oo in good.
ଊ	ú	as oo in boon.
ଋ†	ru	as roo in rook.
ଏ	e	as e in the French word "tête."
ଐ	oy	as oy in toy, y sound slightly prolonged.
ଓ	o	as second o in locomotive (nearly).
ଔ	au	as ow in browse, (nearly).

* The vulgar pronunciation of this letter, when enunciated alone, is broad, as a in fall; but this is manifestly a corruption, as the corresponding character in Sanscrit from which this one is made, is not so pronounced. Further the broad sound referred to is found in only two of the seven languages of Sanskrit origin now spoken in India, viz. Bengali and Oriya; and even in these it is not often retained in speaking.

† This letter, and three others, ୠ, (as roo in room), ଌ (as loo in look) ୡ (as loo in loom) are derived from similar letters in Sanskrit; but as the last three never appear in Oriya, the author has thought it best to expunge them from the alphabet. The one retained, (ଋ,) is found in a few instances in Oriya. It appears among the vowels because it is subject to the same rules as the vowels in forming combinations. This is not the case with any of the consonants.

ଏ, is a diphthong, a combination of ଅ + ଇ, and in pronunciation approximates to the e in there.

ଐ is a triphthong, a combination of ଅ + ଅ + ଇ; its exact equivalent is not found in English.

ଓ is a diphthong, a combination of ଅ + ଉ; neither sound predominates; its proper pronunciation is between the two, and approximates to the sound of the second o in locomotive.

ଔ is a triphthong, a combination of ଅ + ଅ + ଉ. Its exact equivalent is not found in English.

SECTION 2.

CONSONANTS.—(BYAN-JA-NA BAR-NA).

Let the learner understand, once for all, that the vowel sound ଅ (as a in Roman) is inherent in each consonant in its simple form; so that in reciting the alphabet the ଅ should be added to the *power* of the consonant as written below. Ex. କ = k + a = ka.

Letters.	Power.	Pronounced.	
କ	k	as k	in kid.
ଖ*	kh	as kh	in brickhouse.
ଗ	g	as g	in gun.
ଘ	gh	as gh	in loghouse.
ଙ†	ng	as ng	in fungus.

* In pronouncing the aspirates, care must be taken to avoid the smallest hiatus between the consonant sound and the aspirate. Ex. ଖ is pronounced kha, in no case to be called ka-ha.

† The vulgar pronunciation of this letter is as "wo" in "wonder" with a strong nasal accent, but this is a corruption. It is the last letter of the *guttural* class and should, therefore, be pronounced as

Letter.	Power.	Pronounced.	
ଚ	ch	as ch	in chub.*
ଛ	chh	the aspirate of the preceding.	
ଜ	j	as j	in jump.†
ଝ	jh	the aspirate of the preceding.	
ଞ	n̲	as n	in hinge (nearly), a nasal.
ଟ	ṭ	as t	in talk, with the tongue inverted to the roof of the mouth.
ଠ	ṭh	as th	in boat-house, with the tongue inverted as above.
ଡ	ḍ	as d	in done, with the tongue inverted as above.
ଢ	ḍh	as dh	in old-house, with the tongue inverted as above.
ଣ	ṇ	as n	in nut, with the tongue inverted as above, and with a strong nasal accent.
ତ	t	as t	in teeth, with the tongue slightly pressing the

a guttural, as it is in Sanskrit; whereas the vulgar pronunciation makes it a labial; yet in composition it never is, nor ever can be anything but a guttural.

* This is not exactly as ch in chub. This combination in English is produced from a point just *behind* the point of contact between the tongue and palate, but in Oriya it is produced just *at* the point of contact; and would be better expressed by tsh.

† The same remarks apply to this letter, only that it is a softened form of the ଚ and would be better represented by dzh.

Letter.	Power.	Pronounced.
		inner surface of the teeth.
ଥ	th	the same with aspirate.
ଦ	d	as d in done, with the tongue as above.
ଧ	dh	the same with aspirate.
ନ	n	as in nut with the tongue as above and a strong nasal accent.
ପ	p	as p in put.
ଫ	ph	the same aspirated.
ବ	b	as b in but.
ଭ	bh	as bh in cab-house rapidly spoken.
ମ*	m	as m in mall, with a strong nasal.
ଯ†	j or y	as an initial letter it is pronounced nearly like j in jump; in the body of a word, or as a final letter, like y, in which case it is written thus ୟ.
ର	r	as r in run.
ଲ	l	as l in law.
ଳ‡	l	the same with the tongue inverted against the palate.

* The Oriyas claim that ମ is a nasal, which is impossible. They invariably nasalize the inherent vowel in enunciating it.

† ଯ is doubtless identical with the Sanskrit य (ya), and ought to be so pronounced; but it has come to be used as an initial letter in Oriya, and is there pronounced the same as ଜ.

‡ This ଳ is purely Vedic, according to our best authorities. The Oriya pundits have thought best to retain it; and it really is

Letter.	Power.	Pronounced.
ବ*	b or w	as b in but, as an initial letter, but takes the sound of w in combination with other letters.
ଶ	sh	as sh in shut, the tongue slightly touching the roof of the mouth, *near* the root of the teeth.
ଷ	sḥ	as sh in shut with the tongue inverted against the palate.
ସ	s	as s in sun.
ହ	h	as h in hat.

NOTE.—ଙ, ଞ, ଣ, ନ, and ମ, are called ଅନୁନାସିକ (a-nu-na-si-ka) or nasals; it has already been observed that ମ cannot be a nasal, nevertheless, the Oriyas invariably nasalize the inherent vowel and class it with the nasals; and, in this way, claim a nasal for each of the five classes of *classified* letters in the table on the following page.

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a great convenience as it enables one readily to distinguish between words spelt similarly, but with different meaning. It is not found in classic Sanskrit.

* This ବ is the व (va) of the Sanskrit, but the Oriyas have lost its correct pronunciation.

SYNOPTICAL TABLE OF THE LETTERS

Of the Oriya alphabet with reference to their distinct nature.

	Classified (ବର୍ଗ)					Unclassified (ଅବର୍ଗ)			Vowels.			
	Hard.	Hard and aspirated.	Soft.	Soft and aspirated.	Nasals.	Liquids.	Sibilants.	Simple aspirate.	Short.	Long.	Diphthongs.	Triphthongs.
Gutturals, ..	କ k	ଖ kh	ଗ g	ଘ gh	ଙ N	..	..	ହ h	ଅ a	ଆ á	..	..
Palatals, ...	ଚ ch	ଛ chh	ଜ j	ଝ jh	ଞ n̲	ଯ j or y	ଶ sh	..	ଇ i	ଈ í	..	..
Cerebrals, ..	ଟ ṭ	ଠ ṭh	ଡ ḍ	ଢ ḍh	ଣ ṇ	ର r ଳ l̤	ଷ sḥ	..	ଋ ru	..	..	..
Dentals, ...	ତ t	ଥ th	ଦ d	ଧ dh	ନ n	ଲ l	ସ s	..	..	..	..	..
Labials, ...	ପ p	ଫ ph	ବ b	ଭ bh	ମ m	ବ b or w	..	..	ଉ u	ଊ ú	..	..
Guttural-Palatals, ...	..	..	..	..	..	..	..	..	..	..	ଏ e	ଐ oy
Guttural-Labials, ...	..	..	..	..	..	..	..	..	..	..	ଓ o	ଔ au

The unaspirated letters in the preceding table, among the *classified* letters, are called ଅଳ୍ପପ୍ରାଣ (alpa-práṇa) the aspirated ବହୁପ୍ରାଣ (bahu-práṇa).

There are four marks, or signs, by which the original sound of any letter may be modified.

ଂ This mark is called ଅନୁସ୍ୱାର (a-nu-swá-ra), and in composition it gives a nasal termination to the letter to which it is affixed; as ଅଂ, pronounced ang, with the g sound slightly suppressed.

ଃ This mark, also written thus ଃ, is called ବିସର୍ଗ (bi-sa-rga), and the letter to which it is attached is *shortened* by rapidly expelling the breath from the lungs in its enunciation. This and the preceding are found only in words of Sanskrit origin.

ଁ This mark is called ଚନ୍ଦ୍ରବିନ୍ଦୁ (cha-ndra-bi-ndu), and it gives a slight nasal sound to the letter over which it is written. This nasal is not so marked as that given by ଅନୁସ୍ୱାର (a-nu-swá-ra).

୍ This mark is called ହସନ୍ତ (ha-sa-nta). It is placed below a consonant, when it is necessary to deprive it of its inherent vowel sound; except in cases when another vowel is substituted, as, ବାକ୍ bák, not bá-ka.

ବାଲି báli, not bá-la-i.

SECTION 3.

Of the union of vowels and consonants.

ସଂଯୋଗ (sang-jo-ga).

The vowels have certain abbreviation marks by the use of which other vowel sounds are substituted for the inherent ଅ, with the consonants to which they are attached.

A table of these symbols illustrating their use, is given below.

Vowels.	Symbols.	Written with	It becomes	
ଆ	ା	କ	କା	ká.
ଇ	ି*	କ	କି or କି	ki.
ଈ	ୀ	କ	କୀ	kí.
ଉ	ୁ	କ	କୁ	ku.
ଊ	ୂ	କ	କୂ	kú.
ଋ	ୃ	କ	କୃ	kru.
ଏ	େ	କ	କେ	ke.
ଐ	ୈ	କ	କୈ	koy.
ଓ	ୋ	କ	କୋ	ko.
ଔ	ୌ	କ	କୌ	kau.

Among these vowel sounds three are called ହ୍ରସ୍ୱ (hraswa) short, viz. ି i, ୁ u, ୃ ru; the remaining seven are called ଦୀର୍ଘ (dí-rgha) long, viz. ା á, ୀ í, ୂ ú, େ e, ୈ oy, ୋ o, ୌ au. These may be attached to any consonant as required, and never vary in pronunciation. Of course ଅ has no symbol, as it is inherent in every consonant in its simple form.

NOTE.—The student would find it profitable to practise himself in the use of the above symbols by attaching them to different consonants as an exercise.

SECTION 4.

COMPOUND CONSONANTS.

ଯୁକ୍ତାକ୍ଷର (ju-ktá-kshya-ra).

As, in Oriya, every consonant has the vowel ଅ inherent, in cases where one consonant immediately follows

* This symbol is sometimes written below and in the body of the letter; as ଧି dhi.

another so closely as to exclude the inherent vowel the fact is indicated in two ways.

First, by the use of the mark ହସନ୍ତ under the first consonant as in ଅଟ୍ଟାଳିକା aṭ-ṭá-li-ká (not a-ṭa-ṭá-li-ká) a palace.

Secondly, and most frequently, by a combination of the two consonants into a third form.

In some cases the whole letter is written below the one with which it is to be pronounced, as in ଦଗ୍ଧ (da-gdha) burned.

In other cases the original form of the added letter is entirely changed as in ସ୍ତୁତି (stu-ti) praise.

In still other cases a part only of the original letter is written; but in such cases enough of it is retained for it to be readily recognized, as in ଶୁକ୍ଳ (su-kla) white. These added letters are called ଫଳା (pha-lá).

A table of the compound consonants formed by the union of each ଅନୁନାସିକ with the letters of its own class is here given.

The first ଅନୁନାସିକ, ଙ unites with କବର୍ଗ (ka-ba-rga),

Letter	Preceding	Becomes	Pronounced
ଙ	କ	ଙ୍କ*	nka.
,,	ଖ	ଙ୍ଖ	nkha.
,,	ଗ	ଙ୍ଗ	nga.
,,	ଘ	ଙ୍ଘ	ngha.
,,	ଙ	ଙ୍ଙ	nnga.

* This letter is often improperly written thus କଂ. This is କ followed by ଅନୁସ୍ୱାର, and is pronounced kang; these two should never be interchanged, ଙ is properly written *at the top* and to the right of a letter, while ଅନୁସ୍ୱାର is written *in the middle* and to the right.

The second ଅନୁନାସିକ, ଞ unites with ଚବର୍ଗ (cha-ba-rga).

ଞ	ଚ	ଞ୍ଚ	n̲cha.
,,	ଛ	ଞ୍ଛ	n̲chha.
,,	ଜ	ଞ୍ଜ	n̲ja.
,,	ଝ	ଞ୍ଝ	n̲jha.
,,	ଞ	ଞ୍ଞ	n̲n̲iya.

The third ଅନୁନାସିକ, ଣ unites with ଟବର୍ଗ (ṭa-ba-rga).

ଣ	ଟ	ଣ୍ଟ	ṇṭa.
,,	ଠ	ଣ୍ଠ	ṇṭha.
,,	ଡ	ଣ୍ଡ	ṇḍa.
,,	ଢ	ଣ୍ଢ	ṇḍha.
,,	ଣ	ଣ୍ଣ	ṇṇa.

The fourth ଅନୁନାସିକ, ନ unites with ତବର୍ଗ (ta-ba-rga).

ନ	ତ	ନ୍ତ	nta.
,,	ଥ	ନ୍ଥ	ntha.
,,	ଦ	ନ୍ଦ	nda.
,,	ଧ	ନ୍ଧ	ndha.
,,	ନ	ନ୍ନ	nna.

The fifth ଅନୁନାସିକ, ମ unites with ପବର୍ଗ (pa-ba-rga).

ମ	ପ	ମ୍ପ	mpa.
,,	ଫ	ମ୍ଫ	mpha.
,,	ବ	ମ୍ବ	mba.
,,	ଭ	ମ୍ଭ	mbha.
,,	ମ	ମ୍ମ	mma.

The letter ତ when prefixed to a letter is written thus ୍ତ as in ଯତ୍ନ (ja-tna) *zeal;* and when affixed it is written thus ୍ତ, as in ଅନ୍ତ (a-nta) *an end;* but when doubled it is written thus ତ୍ତ, as in ପ୍ରବର୍ତ୍ତନ (pra-ba-rtta-na), *a commencing.*

The letter ଯ* in the middle or at the end of a word is, for the most part, written thus ୟ, and pronounced ya; when joined to another letter it is known by this symbol ୍ୟ written *by the side* of and after the letter with which it is to be pronounced, as in ସତ୍ୟ (sa-tya), *true.*

The second ବ* when joined to another letter is known by this mark ୍ୱ, written *under* the letter after which it is to be pronounced; and usually takes the sound of the letter w, as in ସ୍ୱର (swa-ra) a voice.

When the letter ର precedes a letter with which it is joined it is written *above*, thus ର୍ and is called ରେଫ (reph), as in ସ୍ୱର୍ଗ (swa-rga) heaven; when it follows the letter with which it is joined it is written *below*, thus ୍ର as in ଭଦ୍ର (bha-dra) respectable.

Examples of the preceding will be found in the following table of miscellaneous compounds. If any have been omitted, the learner will readily recognize them after making himself acquainted with the following:

Table of miscellaneous compounds.

Letter.	Where written.	New character.	Pronounced.
ଜ	preceding ଞ	ଜ୍ଞ	gya. (nasalized).
ତ	„ ପ	ତ୍ପ	tpa.
„	following ପ	ପ୍ତ	pta.
„	preceding ର	ତ୍ର or ତ୍ର	tra.
ଦ	preceding ବ	ଦ୍ୱ	dwa or dba.

* These two letters are called ଅନ୍ତସ୍ଥ a-nta-stha lit. *situated in the midst,* or *within,* because they occupy a middle place between consonants and vowels, in Sanskrit.

Letter.	Where written.	New character.	Pronounced.
ଭ	preceding ଦ	ଦ୍ଭ	dbha.
ନ	following କ	କ୍ନ	kna.
ମ	,, କ	କ୍ମ	kma.
,,	,, ଙ	ମ଼ or ଙ୍ମ	ngma.
,,	preceding ହ	ମ୍ହ *	mha.
ଯ	following କ	କ୍ୟ	kya.
ର	,, କ	କ୍ର or କ୍ର	kra.
,,	preceding କ	ର୍କ	rka.
ଲ	,, ପ	ଲ୍ପ	lpa.
,,	following କ	କ୍ଲ	kla.
ବ	,, କ	କ୍ୱ	kwa.
,,	preceding ଦ	ବ୍ଦ	bda,
,,	,, ଧ	ବ୍ଧ	bdha.
ଶ	,, ଚ	ଶ୍ଚ	scha.
,,	,, ଛ	ଶ୍ଛ	schha.
ଷ	,, କ	ଷ୍କ	shka.
,,	following କ	କ୍ଷ	kshya.
,,	preceding ଟ	ଷ୍ଟ	shṭa.
ଷ	preceding ଠ	ଷ୍ଠ	shṭha.
ଷ	,, ଣ	ଷ୍ଣ	shṇa.
ସ	,, କ	ସ୍କ	ska.
,,	,, ଖ	ସ୍ଖ	skha.
,,	,, ତ	ସ୍ତ	sta.
,,	following ତ	ତ୍ସ	tsa.

* This is usually mispronounced ମ୍ଭ but this pronunciation is clearly a corruption. It is not universal. It has resulted in false orthography in a number of instances, as in ଆରମ୍ଭ, which is often incorrectly spelt ଆରମ୍ହ.

Letter.	Where written.	New character.	Pronounced.
ସ	preceding ଥ	ସ୍ଥ	stha.
„	„ ପ	ସ୍ପ or ସ୍ପ	spa.
„	„ ଫ	ସ୍ଫ or ସ୍ଫ	spha.

Occasionally three or more consonants are combined, especially in words incorporated from the Sanskrit; but the learner will readily recognize them after making himself familiar with the above table.

NOTE.—Sandhi, or the rules for the permutation of letters in forming compound words, properly should be inserted here, but, as it is of minor importance, it is reserved to be put in the appendix.

CHAPTER II.

ETYMOLOGY.

ପଦଜ୍ଞାନ.

There are eight Parts of Speech in Oriya, *viz.* the Noun, Pronoun, Verb, Adjective, Adverb, Conjunction, Postposition, and Interjection.

SECTION 1.

Nouns, ସଂଜ୍ଞା or ନାମ.

To nouns belong declension, gender, number and case.

In Oriya, there is but one declension.

The genders are two,* ପୁଲ୍ଲିଙ୍ଗ, or masculine; and ସ୍ତ୍ରୀଲିଙ୍ଗ, or feminine.

There are two numbers, ଏକବଚନ, or singular; and ବହୁବଚନ or plural.

The cases are eight, *viz.* କର୍ତ୍ତା, or nominative; କର୍ମ or accusative; କରଣ, or instrumental; ସମ୍ପ୍ରଦାନ, or dative; ଅପାଦାନ, or ablative; ସମ୍ବନ୍ଧ, or genitive; ଅଧିକରଣ, or locative, and ସମ୍ବୋଧନ, or vocative.

Declension.

As stated above, there is but one declension in Oriya, the case-endings being essentially the same in all gen-

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* It is usually claimed that there is still a third gender called କ୍ଲୀବଲିଙ୍ଗ. This gender exists in Sanskrit and has its distinct forms among nouns, pronouns and adjectives; but in Oriya it is never expressed, inanimate things being included under the masculine.

ders; the changes which do occur are formed in the base of the word, not in the terminations.

The terminations are—

	Singular.	Plural.
Nom.	wanting.	——— ଏ
Acc.	କୁ	Same in plural.
Inst.	କର୍ତ୍ତୃକ, ଦ୍ୱାରା, ରେ	Ditto ditto by.
Dat.	କୁ	Ditto ditto to.
Abl.	ଠାରୁ, ରୁ	Ditto ditto from.
Gen.	ର	Ditto ditto of.
Loc.	ଠାରେ, ରେ	Ditto ditto in, on, or at.
Voc.	wanting.	wanting.

In the plural, these terminations are preceded by ଅଙ in the accusative and dative, making ଅଙ୍କୁ; and by ଅଙ୍କ in all the other oblique cases. The nominative forms the base and has no case-ending. In this particular, Oriya differs from Sanskrit; in the latter there is a separate uninflected base, while the nominative has a distinct termination; whereas in Oriya, the nominative is simply the uninflected form of the word.

The plural is formed by the addition of ମାନେ to the base in the nominative,* and ମାନ before the case-ending in all the oblique cases, except the vocative which is the same as the nominative.

Things inanimate form the nominative plural by adding ମାନ instead of ମାନେ; this can scarcely be considered a neuter form, inasmuch as it is not a distinguishing mark of gender, but a form *cccasionally* used to distinguish inanimate objects; it is very seldom used.

* Sometimes by adding ଏ only, as ଲୋକ, a folk, ଲୋକେ, folks; but this is confined to the nominative exclusively.

SECTION 2.

Classification of Nouns.

The following is a simple classification of nouns according to the changes wrought upon the *base* in declension.

1st Class.

Nouns ending in ଅ make *no change* in the base in the oblique cases.

Ex. ପୁରୁଷ, a man.

Singular.

Nom.	ପୁରୁଷ, a man.
Acc.	ପୁରୁଷ-କୁ, man.
Inst.	ପୁରୁଷ-କର୍ତ୍ତୃକ or ଦ୍ୱାରା, by a man.
Dat.	ପୁରୁଷ-କୁ, to a man.
Abl.	ପୁରୁଷ-ଠାରୁ, from a man.
Gen.	ପୁରୁଷ-ର, of a man.
Loc.	ପୁରୁଷ-ଠାରେ, in a man.
Voc.	ହେ ପୁରୁଷ, O man.

Plural.

Nom.	ପୁରୁଷମାନେ, men.
Acc.	ପୁରୁଷମାନ-ଙ୍କୁ, men.
Inst.	ପୁରୁଷମାନ-ଙ୍କକର୍ତ୍ତୃକ, or ଦ୍ୱାରା by men.
Dat.	ପୁରୁଷମାନ-ଙ୍କୁ, to men.
Abl.	ପୁରୁଷମାନ-ଙ୍କଠାରୁ, from men.
Gen.	ପୁରୁଷମାନ-ଙ୍କର, of men.
Loc.	ପୁରୁଷମାନ-ଙ୍କଠାରେ, in men.
Voc.	ହେ ପୁରୁଷମାନେ, O men.

The genitive plural frequently drops the final ର for euphony, except when it is the last word in the sentence; as, ପୁରୁଷମାନଙ୍କ, of men.

2nd Class.

Nouns ending in ଆ make no change in the base in the oblique cases, except in the vocative, which usually changes ଆ into ଅଃ as; ପିତା, a father; vocative, ହେ ପିତଃ, O father.

3rd Class.

Nouns, which in Sanskrit are masculine, ending in ଈ or ଊ, change the long vowel of the base into the corresponding short one, ଇ or ଉ, in the oblique cases.*

Ex. ସ୍ୱାମୀ, a husband (lit. an owner).

Singular.

Nom.	ସ୍ୱାମୀ, a husband.
Acc.	ସ୍ୱାମି-କୁ, husband.
Inst.	ସ୍ୱାମି-ଦ୍ୱାରା, by a husband.
Dat.	ସ୍ୱାମି-କୁ, to a husband.
Abl.	ସ୍ୱାମି-ଠାରୁ, from a husband.
Gen.	ସ୍ୱାମି-ର, of a husband.
Loc.	ସ୍ୱାମି-ଠାରେ, in a husband.
Voc.	ହେ ସ୍ୱାମି, O husband.

Plural.

Nom.	ସ୍ୱାମିମାନେ, husbands.
Acc.	ସ୍ୱାମିମାନ-ଙ୍କୁ, husbands.
Inst.	ସ୍ୱାମିମାନ-ଙ୍କଦ୍ୱାରା, by husbands.
Dat.	ସ୍ୱାମିମାନ-ଙ୍କୁ, to husbands.
Abl.	ସ୍ୱାମିମାନ-ଙ୍କଠାରୁ, from husbands.

* The reason of this is, that in Sanskrit, from which Oriya is derived, masculine nouns in ଇନ୍, make the nominative in ଈ, but the oblique cases retain the short ଇ of the uninflected word. But feminine nouns in Sanskrit ending in ଈ retain the long vowel throughout, except in the vocative which is made in ଇ.

Gen. ସ୍ୱାମିମାନ-ଙ୍କର, of husbands.
Loc. ସ୍ୱାମିମାନ-ଙ୍କଠାରେ, in husbands.
Voc. ହେ ସ୍ୱାମିମାନେ, O husbands.

NOTE. The *nominative* also takes the short vowel *in the plural* in this class of nouns.

In this manner are declined, ଜ୍ଞାନୀ, a wise person, ଧନୀ, a rich person, କର୍ମକାରୀ, a worker, ଭାଗୀ, a sharer, ଶାସ୍ତ୍ରୀ, one versed in the shastres, ପକ୍ଷୀ, a bird, and others.

4TH CLASS.

Nouns which in Sanskrit are feminine, ending in ଈ or ଊ, *do not change* the long vowel of the base to the corresponding short one, ଇ or ଉ, but retain it in all the oblique cases, except in the vocative.

Ex. ନାରୀ, a woman.

Singular.

Nom. ନାରୀ, a woman.
Acc. ନାରୀ-କୁ, woman.
Inst. ନାରୀ-ଦ୍ୱାରା, by a woman.
Dat. ନାରୀ-କୁ, to a woman.
Abl. ନାରୀ-ଠାରୁ, from a woman.
Gen. ନାରୀ-ର, of a woman.
Loc. ନାରୀ-ଠାରେ, in a woman.
Voc. ହେ ନାରି, O woman.

Plural.

Nom. ନାରୀମାନେ, women.
Acc. ନାରୀମାନ-ଙ୍କୁ, women.
Inst. ନାରୀମାନ-ଙ୍କଦ୍ୱାରା, by women.
Dat. ନାରୀମାନ-ଙ୍କୁ, to women.
Abl. ନାରୀମାନ-ଙ୍କଠାରୁ, from women.

Gen. ନାରୀମାନ-ଙ୍କର, of women.
Loc. ନାରୀମାନ-ଙ୍କଠାରେ, in women.
Voc. ହେ ନାରୀମାନେ, O women.

Thus are declined, ସ୍ତ୍ରୀ, a woman, ଶାଳୀ, a wife's sister, ଭଉଣୀ, a sister, ଯୁବତୀ, a young woman, ଦେବୀ, a goddess, ବଧୂ, a son's wife.

The changes in the case-*terminations* are not material, and may be illustrated by the use of "who" and "which" in English; as *who* relates only to persons and *which* to things, so, in Oriya, the terminations ଠାରୁ, and ଠାରେ are used in connection with *proper* nouns, while ରୁ and ରେ are confined chiefly to *common* nouns. Ex. ରାମଠାରୁ, from Rama, ବାଲେଶ୍ୱରଠାରେ, in or at Balasore, ଘରରୁ, from the house, ଦେହରେ, in the body. In such cases as the latter, the ର in the termination is frequently dropped, and its vowel sound attached to the final letter of the word; as, ଘରୁ for ଘରରୁ, and ଦେହେ for ଦେହରେ.*

It would ordinarily be considered improper, and even rude, to apply ରୁ and ରେ to persons.

In cases where special respect is intended, the plural form is used for the singular, even when speaking of one person, as ବାବୁଙ୍କଠାରୁ, from the gentleman; and where *extreme* respect is intended, ନିକଟ, near, is substituted for ଠା, place, as ରାଜାଙ୍କ-ନିକଟରୁ, from the king.†

* In rapid speaking ଠାରୁ is often shortened to ଠୁଁ, as, ବାଲେଶ୍ୱରଠୁଁ, from Balasore, in such cases ଚନ୍ଦ୍ରବିନ୍ଦୁ is added.

† In this respect Oriya resembles all the other Indian languages and many European ones. Thus in English the plural "you" originally used out of respect has superseded the sing. "thou."

The following is an example of the use of ରୁ, and ରେ, in declension.

Ex. ଘୋଡ଼ା, a horse.

	Singular.		Plural.*
Nom.	ଘୋଡ଼ା,	a horse.	The plural the same as in preceding examples, when used, which is very seldom.
Acc.	ଘୋଡ଼ା†,	horse.	
Inst.	ଘୋଡ଼ା-ରେ,	by a horse.	
Dat.	ଘୋଡ଼ା-କୁ,	to a horse.	
Abl.	ଘୋଡ଼ା-ରୁ,	from a horse.	
Gen.	ଘୋଡ଼ା-ର,	of a horse.	
Loc.	ଘୋଡ଼ା-ରେ,	in or on a horse.	
Voc.	ହେ ଘୋଡ଼ା,	O horse.	

The student will find a number of words which do not form the vocative according to the examples given above. Such words are usually *pure* Sanskrit. To aid him in recognizing them a few illustrations are appended. It may be stated, however, that the vocative in Oriya may usually be recognized by the following vocative particles ହେ, ରେ, ଅରେ, ହୋ, and others.

Examples.

ରାଜା, king, makes the vocative ରାଜନ୍.
ଭାର୍ଯ୍ୟା, wife, makes the vocative ଭାର୍ଯ୍ୟେ.
ପ୍ରଭୁ, lord, ,, ,, ,, ପ୍ରଭୋ.
ବନ୍ଧୁ, friend, ,, ,, ,, ବନ୍ଧୋ.

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* In cases like the above, an adjective conveying plurality of idea is generally used instead of the plural form, as ସବୁ ଘୋଡ଼ା, all the horses; ଦଶଘୋଡ଼ା, ten horses.

† The acc. termination କୁ is very seldom used in connection with animals and things.

Words ending in ବାନ୍ or ମାନ୍ make the Voc. in ବନ୍ and ମନ୍, as

Nom. ଜ୍ଞାନବାନ୍, a wise person, Voc. ଜ୍ଞାନବନ୍.
,, ବୁଦ୍ଧିମାନ୍, an intelligent person, Voc. ବୁଦ୍ଧିମନ୍.

NOTE.—The last two words are properly adjectives, bnt have come to be used as nouns.

It is proper to state that the peculiarities mentioned above are confined to the written language; in colloquial usage they are usually disregarded.

Translation exercises.

ପଣ୍ଡିତବର୍ଗଙ୍କ — ସାହେବଙ୍କଠାରୁ — ହେ ପିତା — ସ୍ତ୍ରୀମାନେ — ସମ୍ପଦ୍ଦ୍ୱାରା — କନ୍ୟାକୁ — ରାଣୀଙ୍କ ନିକଟରେ — ପୁତ୍ରର — ଟୋକାଠାରୁ — ଗଛରେ — ଅରେ ଟୋକା — କଲିକତାଠୁଁ — ବୃକ୍ଷରୁ — ଘୋଡ଼ାକୁ — ମେଦିନୀପୁରଠାରେ — ଅକାଶରେ — ଛୁରିଦ୍ୱାରା — ବିଲରେ — ହେ ଗୋବିନ୍ଦ — ଜାହାଜରୁ — ଡାଳରେ — ଚୌକିର — ବାବୁମାନଙ୍କର — ମୂଲିଆମାନଙ୍କ —

Of the daughter—To the Saheb—By the woman—From the Pundit—O Ráma—From the king, (honorifically)—At Jellasore—To the children—To bazar—By the boy—From Cuttack—Girls (in the Accu.)—O son—From the field—On the horse—Jaggannáth's temple—On the boy's hand—To Gobinda—From the tree—In the garden—On the house.

NOTE.—The article " the" does not occur in Oriya.



CHAPTER III.

PRONOUNS.

ପ୍ରତିସଂଜ୍ଞା or ସର୍ବନାମ ।

SECTION 1.

Personal Pronouns.

It is claimed by the pundits that there are two classes of personal pronouns, the Honorific and Inferior, but the writer ignores this distinction as both unnecessary and pedantic.

Nevertheless, to avoid confusion, the different forms will be given; first that which is in use among the masses, then that which is taught by the pundits, and, lastly, that which the writer believes to be the original, scientific, and, therefore, the correct one; but which is not *fully* retained by either class; for both the forms now in use, that of the masses, and that of the pundits, are *mixed* forms.

Note.—The writer is thus particular in giving the different forms, that the student may avoid the annoyance, which he experienced when studying Oriya, arising from the frequent recurrence of words and phrases not to be found in the books, and which, he was told, were "Inferior." First, the form used by the masses.

First person ମୁ, I.

	Singular.	Plural.*
Nom.	ମୁ, I.	This form has no regular
Acc.	ମୋରେ, me.	plural; the modern double
Inst.	ମୋଦେଇ, by me.	plural is generally used.

* See note, p. 24 *infra*.

Dat. ମୋତେ, to me.
Abl. ମୋଠାରୁ or ମୋଠୁଁ, from me.
Gen. ମୋର or ମୋହର, of me.
Loc. ମୋଠାରେ or ମୋରେ, in me.
Voc. ———

Second person ତୁ, thou.

Singular.	Plural.*
Nom. ତୁ, thou.	This, also, has no regular plural; the modern double plural being generally used.
Acc. ତୋତେ, thee.	
Inst. ତୋଦ୍ୱାରା,† by thee.	
Dat. ତୋତେ, to thee.	
Abl. ତୋଠାରୁ or ତୋଠୁଁ, from thee.	
Gen. ତୋର or ତୋହର, of thee.	
Loc. ତୋଠାରେ, or ତୋରେ in thee.	
Voc. ———	

Third person ସେ, he or she.

	Singular.	Plural.
Nom.	ସେ, he or she.	ସେମାନେ, they.
Acc.	ତାହାଙ୍କୁ, him or her.	ସେମାନଙ୍କୁ, them.

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* The writer has often heard a plural of these two forms in the Nominative and Accusative, in Northern Orissa, formed by adding the common plural termination, ମାନେ;

as ମୋମାନେ, we. ତୋମାନେ, ye.
ମୋମାନଙ୍କୁ, us. ତୋମାନଙ୍କୁ, you.

A reason for the occasional use of these forms may perhaps be found in the proximity of Northern Orissa to Bengal Proper, as in Bengali such forms exist and are in common use among the peasants. Since they are condemned by competent judges, the author does not think it best to retain them.

† The genitive termination ର, is often inserted, making ଦ୍ୱାରା a postposition, as ତୋରଦ୍ୱାରା.

Inst.	ତାହାଙ୍କଦ୍ୱାରା, by him or her.	ସେମାନଙ୍କଦ୍ୱାରା, by them.
Dat.	ତାହାଙ୍କୁ, to him or her.	ସେମାନଙ୍କୁ, to them.
Abl.	ତାହାଙ୍କଠାରୁ, from him or her.	ସେମାନଙ୍କଠାରୁ, from them.
Gen.	ତାହାଙ୍କର, of him or her.	ସେମାନଙ୍କର, of them.
Loc.	ତାହାଙ୍କଠାରେ, in him or her.	ସେମାନଙ୍କଠାରେ, in them.
Voc.	———	———

With a slight difference in the oblique cases, the same form as the preceding is used for "it."

ସେ, it.

	Singular.	Plural.
Nom.	ସେ, it.	ସେ ସକଳ,* they.
Acc.	ତାହାକୁ or ତାକୁ, it.	ସେ ସକଳକୁ, them.
Inst.	ତାହାଦ୍ୱାରା, by it.	ସେ ସକଳଦ୍ୱାରା, by them.
Dat.	ତାହାକୁ, to it.	ସେ ସକଳକୁ, to them.
Abl.	ତାହାରୁ, from it.	ସେ ସକଳରୁ, from them.
Gen.	ତାହାର or ତାର, of it.	ସେ ସକଳର, of them.
Loc.	ତାହାରେ or ତାରେ, in it.	ସେ ସକଳରେ, in them.
Voc.	———	———

This also has a distributive form which is occasionally heard; for convenience it is inserted here.

Distributive form of ସେ, it.

Nom.	ସେ, ସେ, written thus ସେ୨ they (lit. it, it), *i. e.* each individual of them.				
Acc.	ତାହା୨କୁ, them, *i. e.*	,,	,,	,,	,,
Inst.	ତାହା୨ଦ୍ୱାରା, by them, *i. e.*	,,	,,	,,	,,
Dat.	ତାହା୨କୁ, to them, *i. e.*	,,	,,	,,	,,
Abl.	ତାହା୨ରୁ, from them, *i. e.*	,,	,,	,,	,,
Gen.	ତାହା୨ର, of them, *i. e.*	,,	,,	,,	,,
Loc.	ତାହା୨ରେ, in them, *i. e.*	,,	,,	,,	,,
Voc.	———				

* Lit. "It all," used as a plural for "it."

Second, the form used by the higher classes. This differs from the preceding in the 1st and 2nd persons only.

First person ଅମ୍ଭେ, I.

	Singular.	Plural.
Nom.	ଅମ୍ଭେ,* I.	ଅମ୍ଭେମାନେ,† we.
Acc.	ଅମ୍ଭକୁ, me.	ଅମ୍ଭମାନଙ୍କୁ, us.
Inst.	ଅମ୍ଭଦ୍ୱାରା, by me.	ଅମ୍ଭମାନଙ୍କଦ୍ୱାରା, by us.
Dat.	ଅମ୍ଭକୁ, to me.	ଅମ୍ଭମାନଙ୍କୁ, to us.
Abl.	ଅମ୍ଭଠାରୁ, from me.	ଅମ୍ଭମାନଙ୍କଠାରୁ, from us.
Gen.	ଅମ୍ଭର, of me.	ଅମ୍ଭମାନଙ୍କର, of us.
Loc.	ଅମ୍ଭଠାରେ, in me.	ଅମ୍ଭମାନଙ୍କଠାରେ, in us.
Voc.	———	———

Second person ତୁମ୍ଭେ, thou.

	Singular.	Plural.
Nom.	ତୁମ୍ଭେ, thou.	ତୁମ୍ଭେମାନେ,‡ ye.
Acc.	ତୁମ୍ଭକୁ, thee.	ତୁମ୍ଭମାନଙ୍କୁ, you.
Inst.	ତୁମ୍ଭଦ୍ୱାରା, by thee.	ତୁମ୍ଭମାନଙ୍କଦ୍ୱାରା, by you.
Dat.	ତୁମ୍ଭକୁ, to thee.	ତୁମ୍ଭମାନଙ୍କୁ, to you.
Abl.	ତୁମ୍ଭଠାରୁ, from thee.	ତୁମ୍ଭମାନଙ୍କଠାରୁ, from you.
Gen.	ତୁମ୍ଭର, of thee.	ତୁମ୍ଭମାନଙ୍କର, of you.
Loc.	ତୁମ୍ଭଠାରେ, in thee.	ତୁମ୍ଭମାନଙ୍କଠାରେ, in you.
Voc.	———	———

The third, and last form is the one which the author believes to be the original and correct one; the plural

* The proper pronunciation of this word is ámhe, not ଅମ୍ଭେ, ámbhe.

† This form is, without doubt, a modern *double* plural (see page 29).

‡ This is also a modern *double* plural (see page 29).

of which, however, has fallen into disuse in modern times. It differs from the forms now in use in the first and second person only.

First person ମୁ, I.

	Singular.	Plural.
Nom.	ମୁ, I.	ଅମ୍ଭେ, we.
Acc.	ମୋତେ, me.	ଅମ୍ଭଙ୍କୁ, us.
Inst.	ମୋଦ୍ୱାରା,* by me.	ଅମ୍ଭଙ୍କଦ୍ୱାରା, by us.
Dat.	ମୋତେ, to me.	ଅମ୍ଭଙ୍କୁ, to us.
Abl.	ମୋଠାରୁ,† from me.	ଅମ୍ଭଙ୍କଠାରୁ, from us.
Gen.	ମୋର or ମୋହର, of me.	ଅମ୍ଭଙ୍କର, of us.
Loc.	ମୋଠାରେ, in me.	ଅମ୍ଭଙ୍କଠାରେ, in us.
Voc.	———	———

Second person ତୁ, thou.

	Singular.	Plural.
Nom.	ତୁ, thou.	ତୁମ୍ଭେ, ye.
Acc.	ତୋତେ, thee.	ତୁମ୍ଭଙ୍କୁ, you.
Inst.	ତୋରଦ୍ୱାରା or ତୋଦ୍ୱାରା, by thee.	ତୁମ୍ଭଙ୍କଦ୍ୱାରା, by you.
Dat.	ତୋତେ, to thee.	ତୁମ୍ଭଙ୍କୁ, to you.
Abl.	ତୋଠାରୁ, from thee.	ତୁମ୍ଭଙ୍କଠାରୁ, from you.
Gen.	ତୋର or ତୋହର, of thee.	ତୁମ୍ଭଙ୍କର, of you.
Loc.	ତୋଠାରେ, in thee.	ତୁମ୍ଭଙ୍କଠାରେ, in you.
Voc.	———	———

The fact that this plural form has been superseded by the modern *double* plurals ଅମ୍ଭେମାନେ, and ତୁମ୍ଭେମାନେ would seem to preclude all necessity for its introduction here; but it has been introduced into this work as

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* Often ମୋରଦ୍ୱାରା, (See page 24, note).

† Sometimes ମୋଠୁଁ, (See page 20, note).

an argument *against* the pedantic rejection of what are called the "Inferior" pronouns. The argument in their favour may be briefly stated as follows:

1st.—The ମୁ and ତୁ, of the masses cannot, with propriety, be termed inferior, inasmuch as their use involves no impropriety of language nor violation of grammatical rule. Further, they are still in use among *equals* in the higher social circles and are not considered disrespectful among persons on intimate terms.

2nd.—They are the language of the shastres to this day, and are there applied to Deity. If they were originally improper, and really inferior, the writer cannot understand how such a use of them was ever admissible.

3rd.—They, or their equivalents, are now used in all the Aryan languages of India, except the Bengali; and they exist there, but (as in Oriya) have been rejected by the pundits as inferior, and modern double plurals substituted for them.

4th.—The introduction of ମ୍ଭ into the oblique cases of ଅମ୍ଭେ and ତୁମ୍ଭେ, pluralizes them; for that form of a noun or pronoun is *honorific* from the fact of its being an *original* plural form.

5th.—The argument based on their *present* use in other parts of India will clearly appear in the accompanying table.

NOTE.—The same argument applies to the so-called "Inferior" form of the verb, which also is derived directly from the Prakrit. See table in Appendix.

Pronouns personal in all the Aryan languages of India.

Number and person.		Sanskrit.		Prakrit.	Hindi.	Panjábi.	Sindhi.	Gujráti.	Maráthi.	Oriya.	Bengali.	Remarks.
1st. Person sing.	I	Nom.	ଅହମ୍	ଅହ୍ନଁ *	ମେଁ	ମେଁ	ଆଁ or ଆଉଁ or ମାଁ	ହୁଁ	ମୀ	ମୁ	ମୁଇ	Bengali modern plural ମୋର୍‌। Oriya do. ମୋମାନେ.
		Base.	ମଦ									
1st. Person plu.	We	Nom.	ବୟମ୍	ଅମ୍ହ or ଅମ୍ହେ	ହମ୍	ଅସାଁ	ଅସାଁ	ହମେ or ଅମେ	ଅମ୍ହୀ	ଅମ୍ଭେ	ଅମି	Bengali mod. double plu. ଅମର୍‌। Oriya do. ଅମ୍ଭେମାନେ.
		Base	ଅସ୍ମଦ୍									
2nd. Person sing.	Thou	Nom.	ତ୍ୱମ୍	ତୁମଂ	ତୂଁ or ତେଁ	ତୂଁ	ତୂଁ	ତୁଁ	ତୂଁ	ତୁ	ତୁଇ	Beng. mod. dou. plu. ତୋମର୍‌। Oriya do. ତୁମ୍ଭେମାନେ.
		Base	ତ୍ୱଦ୍									
2nd. Person plu.	Ye	Nom.	ଯୂୟମ୍	ତୁମ୍ହ	ତୁମ୍	ତୁସାଁ	ତବ୍ହାଁ	ତୁମେ	ତୁମ୍ହୀ	ତୁମ୍ଭେ	ତୁମି	
		Base	ଯୁଷ୍ମଦ୍									
3rd Person sing.	Base ତଦ୍	He.	ସଃ	ସୋ	†ଉହଃ	†ଉହଃ	ହୁ		ତୋ			ତେନ Instrumental, now used as Nom. in Beng. (Sanskrit ତେନ).
		She.	ସା	ସା	,,	,,	,,	ତେ	ତୀ	ସେ	ସେ	
		It.	ତତ୍	ତଂ	ସୋ	ଓହଃ	ହୋ		ତେଁ			
3rd. Person plu.	M.	They.	ତେ	ତେ	†ଓଏ	†ଉହଃ	ହୁ		ତେ			
	F.	They.	ତାଃ	ତା	,,	,,	,,	ତେଓ	ତ୍ୟା	ସେମାନେ	ତାହାରା	
	N.	They.	ତାନି	ତାଇଁ	ସେ,	†ଓହଃ	ହୋ		ତୀ			

* The following various forms occur in different dialects of Hindi, ଅହମ୍ଁ, ଅହ୍ୱାମୀ. ହୁଁ, ଅମ୍ମି, oblique cases ମମ୍.

† These letters should have the sound of the English *w*, very nearly, but as no such character exists in Oriya, the nearest approximation has been used.

A few examples of the use of the personal pronouns are appended.

ତୁ ଯାଇ ଥିଲୁ, thou didst go; ମୋତେ ଦେ, give to me.
ତୋର ପୁସ୍ତକ, thy book; ସେ ଯାଇ ଥିଲା, he did go.
ଆମ୍ଭେ ତାହାକୁ ନେଇଅଛୁଁ, I have taken it.
ସେମାନେ ଯାଇ ଥିଲେ, they did go; ତୁମ୍ଭର ଛୁରି, thy knife.
ତାହାଙ୍କଠାରୁ ପାଇଅଛୁଁ, from him have found, *i. e.* (I) have received (it) from him.
ସେ ସେମାନଙ୍କୁ ଦେଇଅଛି, he to them has given, *i. e.*, he has given (it) to them.
ଆମ୍ଭେ ତୁମ୍ଭକୁ ମାରିବୁଁ or ମୁଁ ତୋତେ ମାରିବି, I thee will strike.
ଭଲ କର୍ମ ସେମାନଙ୍କଦ୍ୱାରା ହୋଇଅଛି, a good work by them has become, *i. e.*, by them a good work has been done.
ଆମ୍ଭେ ଯାଇଥିଲୁଁ, I did go.
ଆମ୍ଭମାନଙ୍କୁ ଦିଅ, give to us; ସେମାନେ ଯାଇ ଅଛନ୍ତି, they have gone

Translate into English.

ଆମ୍ଭମାନଙ୍କଠାରେ—ମୋତେ—ତୁ—ଆମ୍ଭଦ୍ୱାରା—ତୁମ୍ଭେମାନେ—ତୋର ବାପ—ମୋଠୁଁ—ଆମ୍ଭମାନଙ୍କର ସ୍କୁଲ—ସେମାନଙ୍କୁ—ମୁଁ—ତାହାଙ୍କୁ—ତାହାଙ୍କ—ତାହାର—ତାହାଙ୍କର—ଆମ୍ଭମାନଙ୍କଠାରୁ—ସେମାନେ—ତାହାଦ୍ୱାରା—ତାହାଙ୍କଦ୍ୱାରା—ଆମ୍ଭକୁ—ତୁମ୍ଭଠାରୁ—ମୋଠାରେ—ତୋରଦ୍ୱାରା—ଆମ୍ଭର ଟୋପି—ତୋହର ବାଡ଼ି—ମୋର ସୁନ୍ଦର ଲୁଗା—ସେମାନଙ୍କର ଘର—ତୋର ପିଲା—

Translate into Oriya.

Their—Us—Him—We—Your—He—It (nom.) I (acc.)—From me—To her—In it—Its—My—Them—I—I (Hon.)—They—To them—To me—To us—By him—By it—In him—From it—By me—From them.

SECTION 2.

Relative and Reflexive Pronouns.

These are ଯେ who, ଯେ or ଯାହା, what, ତାହା, that, ଆପେ, self, ନିଜେ, (from ନିଜ, own) self.

ଆପଣ your honour (lit. his or her honour) କେହି, some one, or any one.

ଯେ, who.

	Singular.	Plural.
Nom.	ଯେ who.	ଯେମାନେ, who.
Acc.	ଯାହାଙ୍କୁ, whom.	ଯେମାନଙ୍କୁ, whom.
Inst.	ଯାହାଙ୍କଦ୍ୱାରା, by whom.	ଯେମାନଙ୍କଦ୍ୱାରା, by whom.
Dat.	ଯାହାଙ୍କୁ, to whom.	ଯେମାନଙ୍କୁ, to whom.
Abl.	ଯାହାଙ୍କଠାରୁ, from whom.	ଯେମାନଙ୍କଠାରୁ, from whom.
Gen.	ଯାହାଙ୍କର, of whom.	ଯେମାନଙ୍କର, of whom.
Loc.	ଯାହାଙ୍କଠାରେ, in whom.	ଯେମାନଙ୍କଠାରେ, in whom.

Distributive form.

Nom.	ଯେ, ଯେ, who, *i. e.*,	each	person	who.
Acc.	ଯାହା୨ଙ୍କୁ, whom, *i. e.*	,,	,,	whom.
Inst.	ଯାହାଙ୍କ୨ଦ୍ୱାରା, by whom, *i. e.*	,,	,,	by whom.
Dat.	ଯାହା୨ଙ୍କୁ, to whom, *i. e.*	,,	,,	to whom.
Abl.	ଯାହା୨ଙ୍କଠାରୁ, from whom, *i. e.*	,,	,,	from whom.
Gen.	ଯାହା୨ଙ୍କର, of whom, *i. e.*	,,	,,	of whom.
Loc.	ଯାହା୨ଙ୍କଠାରେ, in whom. *i. e.*	,,	,,	in whom.

Ex. ଆମ୍ଭେ ଯେ ଯାଇ ଥିଲୁଁ, I who did go.
ତୁମ୍ଭେ ଯେ ଯାଇଥିଲୁ, thou who didst go.
ସେ ଯେ ଯାଇଥିଲା, he who did go.

ଯାହାଙ୍କଦ୍ୱାରା ସେଇ କର୍ମ ହୋଇଅଛନ୍ତି, By whom that work has become (or has been done).

ଯେମାନେ ଯାଇଥିଲେ, who did go, (*i. e.* those who did go).
ଯେମାନଙ୍କଠାରେ ଆମ୍ଭେ ନିର୍ଭର ରଖି ଥିଲୁଁ. Upon whom (plu.) I the responsibility did place.
ଅମ୍ଭେ ଯାହା୨ଙ୍କୁ ଦେଇଥିଲିଁ, I *whom whom to* did give (*i. e. each person to* whom I gave).

ଯେ or ଯାହା, what.

	Singular.	Plural.
Nom.	ଯେ or ଯାହା, what.	ଯେ ସକଳ, what.
Acc.	ଯାହା or ଯାହାକୁ,* what.	ଯେସକଳକୁ, what.
Inst.	ଯହିଁରେ, by what.	ଯେ ସକଳରେ or ସକଳେ† by what.
Dat.	ଯାହାକୁ, to what.	ଯେ ସକଳକୁ, to what.
Abl.	ଯହିଁରୁ, from what.	ଯେ ସକଳରୁ, from what.
Gen.	ଯାହାର, of what.	ଯେ ସକଳର, of what.
Loc.	ଯହିଁରେ, in what.	ଯେସକଳରେ or ସକଳେ,† in what.

Distributive form.

Nom.	ଯେ, ଯେ,	what (several things).
Acc.	ଯାହା୨କୁ,	what („ „).
Inst.	ଯାହା୨ରେ,	by what („ „).
Dat.	ଯାହା୨କୁ,	to what („ „).
Abl.	ଯାହା୨ରୁ,	from what („ „).
Gen.	ଯାହା୨ର,	of what („ „).
Loc.	ଯାହା୨ରେ,	in what („ „).

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* The acc. term, କୁ, is very frequently dropped in the use of this pronoun; in such cases the acc. must be recognized by the connection.

† It is common to drop the ର of the case-ending in the Inst. and Loc., retaining only the vowel before the final letter.

Ex. ଯେ ଦ୍ରବ୍ୟ ଆମ୍ଭେ ବିକଲୁଁ what thing I sold, (*i. e.* the thing which I sold).

ଯହିଁରେ ତୋହର ଉପକାର ହେବ. By what thy help will be, (*i. e.* by what you will derive benefit).

ଯେ ସକଳ ବସ୍ତୁ ଆମ୍ଭେ ଦେଖିଲୁଁ, what all things I saw, (*i. e.* all the things which I saw).

ଯେ ଯେ ଶିକ୍ଷା ଆମ୍ଭେମାନେ ପାଇଅଛୁଁ, what (several) instructions we have found (*i. e.* received).

ଯାହା୨ ଶୁଣିଅଛ ତାହା୨ ବୋଲ, what (several) things you have heard, those (several) things tell, (*i. e.* tell severally all the things you have heard).

The second nom. form ଯାହା, is very common, as ଯାହା ହେଉ, what let be, (*i. e.* come what may).

ତାହା, that,

is thus declined in the singular number only.

Nom. ତାହା, that.
Acc. ତାହା, ତାହାକୁ, ତାକୁ, that.
Inst. ତହିଁରେ,* by that.
Dat. ତାହାକୁ, to that.
Abl. ତହିଁରୁ, from that.
Gen. ତାହାର, ତହିଁର, of that.
Loc. ତହିଁରେ, in that.

The plural is made by adding to the nominative an adjective conveying plurality of idea, and attaching the case endings to the adjective, as ତାହା ସକଳ, ତାହା ସକଳକୁ, &c. See plural of ଯାହା what; p. 32.

The distributive form is the same as that of ସେ. (See page 25.) except the nominative which is ତାହା୨.

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* Occasionally ତାହାଦ୍ୱାର is used, but the above is the common form.

Ex. ତାହା ହୋଇଅଛି, that has become (*i. e.* that has been done, has become a fact).

ତାହା କର, that do.

ଆମ୍ଭେ ତାହାର ବିଷୟରେ ନାହିଁ, I that thing in am not (*i. e.* I am not concerned in that affair).

ତାହାକୁ ମନ ଦିଅ, to that give (your) mind, (*i. e.* be attentive to that).

ଆମ୍ଭେ ତହିଁରୁ ବୁଝିଲୁଁ, I from that understood.

ସେ ତହିଁରେ ଥିଲା, It that in was, (*i. e.* It was in that).

The adjective pronoun ଯେଉଁ, which ; becomes a compound pronoun by affixing the common plural termination ମାନେ. In the singular it is not *itself* declined, being the same in all cases, and the case-ending is added to the noun which it limits.

Singular.

Nom.	ଯେଉଁ ମନୁଷ୍ୟ, which person.
Acc.	ଯେଉଁ ମନୁଷ୍ୟକୁ, which person.
Inst.	ଯେଉଁ ମନୁଷ୍ୟଦ୍ୱାରା, by which person.
Dat.	ଯେଉଁ ମନୁଷ୍ୟକୁ, to which person.
Abl.	ଯେଉଁ ମନୁଷ୍ୟଠାରୁ, from which person.
Gen.	ଯେଉଁ ମନୁଷ୍ୟର, of which person.
Loc.	ଯେଉଁ ମନୁଷ୍ୟଠାରେ, in which person.

Plural.

Nom.	ଯେଉଁ ମାନେ, which persons.
Acc.	ଯେଉଁ ମାନଙ୍କୁ, which persons.
Inst.	ଯେଉଁ ମାନଙ୍କଦ୍ୱାରା, by which persons.
Dat.	ଯେଉଁ ମାନଙ୍କୁ, to which persons.
Abl.	ଯେଉଁ ମାନଙ୍କଠାରୁ, from which persons.
Gen.	ଯେଉଁ ମାନଙ୍କର, of which persons.
Loc.	ଯେଉଁ ମାନଙ୍କଠାରେ, in which persons.

It is applied, in the singular, to all nouns alike, as ଯେଉଁ ବସ୍ତୁ ଅମ୍ଭେ ଆଣିଅଛୁଁ, which thing I have brought—ଯେଉଁ ଘୋଡ଼ାରେ ମୁଁ ଚଢ଼ିଲି, which horse on I mounted.

ଆପେ, self.

	Singular.	Plural.
Nom.	ଆପେ, self.	ଆପଣାମାନେ, selves.
Acc.	ଆପଣାକୁ, self.	ଆପଣାମାନଙ୍କୁ, selves.
Inst.	ଆପଣାଦ୍ୱାରା, by self.	ଆପଣାମାନଙ୍କଦ୍ୱାରା, by selves.
Dat.	ଆପଣାକୁ, to self.	ଆପଣାମାନଙ୍କୁ, to selves.
Abl.	ଆପଣାଠାରୁ, from self.	ଆପଣାମାନଙ୍କଠାରୁ, from selves.
Gen.	ଆପଣାର, of self.	ଆପଣାମାନଙ୍କର, of selves.
Loc.	ଆପଣାରେ, in self.	ଆପଣାମାନଙ୍କଠାରେ, in selves.

Distributive.*

Nom.	ଆପେ, ଆପେ, each person himself.†
Acc.	ଆପଣା୨କୁ, each person himself.
Inst.	ଆପଣା୨ଦ୍ୱାରା, by each person himself.
Dat.	ଆପଣା୨କୁ, to each person himself.
Abl.	ଆପଣା୨ଠାରୁ, from each person himself.
Gen.	ଆପଣା୨ର, of each person himself.
Loc.	ଆପଣା୨ଠାରେ, in each person himself.

Ex. ମୁଁ ଆପେ କରିଥିଲି, I myself did do.
ତୁ ଆପେ କରିଥିଲୁ, thou thyself didst do.
ସେ ଆପେ କରିଥିଲା, he himself did do.

ଅମ୍ଭେମାନେ ଆପଣା୨ର ଏକ୨ ହାତ ଉଠାଇଲୁଁ we *of each self* one one hand lifted (*i. e.* each one of us lifted a hand).

ତୁମ୍ଭେମାନେ ଆପଣା୨କୁ ଠକାଇଲ, you *each self* cheated (*i. e.* you all cheated yourselves).

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* This form is also emphatic.

† The third person is used as a matter of convenience, but the 1st or 2nd person may be substituted as "each person among us" or "each person among you."

ସେମାନେ ଅପେ୍ଯ କର୍ମ କରିଥିଲେ, they, *each person*, work did do (*i. e.* each person among them worked).

ନିଜେ (from ନିଜ own) is declined in the singular number only, like ଅପେ, and is often used irregularly in the sense of "self."

ଅପଣ is an honorific form of address, third person, as its invariable use with the third person plural of the verb indicates; but is always used in the second person. It is equivalent to the English phrase, "his" or "her honour," but the idiomatic use of it in Oriya conveys the idea of "your honour."

It is thus declined:

ଅପଣ, his honour.

Singular.

Nom.	ଅପଣ, his honour.
Acc.	ଅପଣଙ୍କୁ, his honour.
Inst.	ଅପଣଙ୍କଦ୍ୱାରା, by his honour.
Dat.	ଅପଣଙ୍କୁ, to his honour.
Abl.	ଅପଣଙ୍କଠାରୁ, from his honour.
Gen.	ଅପଣଙ୍କର, of his honour.
Loc.	ଅପଣଙ୍କଠାରେ, in his honour.

Plural.

Nom.	ଅପଣମାନେ, their honours.
Acc.	ଅପଣମାନଙ୍କୁ, their honours.
Inst.	ଅପଣମାନଙ୍କଦ୍ୱାରା, by their honours.
Dat.	ଅପଣମାନଙ୍କୁ, to their honours.
Abl.	ଅପଣମାନଙ୍କଠାରୁ, from their honours.
Gen.	ଅପଣମାନଙ୍କର, of their honours.
Loc.	ଅପଣମାନଙ୍କଠାରେ, in their honours.

Ex. ଆପଣ ଯିବେ କି? will his honour go? (*i. e.* will your honour go?)

ଆପଣମାନେ କହିଥିଲେ, their honours did say (*i. e.* your honours did say.)

ଆପଣଙ୍କଠାରୁ ଅମ୍ଭେ ଅନେକ ଉପକାର ପାଇଅଛୁଁ, his honour from I much help have found, (*i. e.* I have received much assistance from your honour).

ଆପଣମାନଙ୍କର ଦୟାରେ ମୋର ବହୁତ ମଙ୍ଗଳ ହୋଇଅଛି, their honours' favor by my much benefit has become (*i. e.* by the kindness of your honours I have been much benefitted).

As this language, like all Oriental languages, delights in honorific phrases, the student should always use ଆପଣ instead of ତୁମ୍ଭେ when speaking to persons of high respectability.

କେହି some one, or any one.

This pronoun is declined in the singular number, and the distributive form only; of course it has no plural. It can only be made plural by adding a noun in the plural number; just as "some one" or "any one" in English can only be made plural by dropping the numeral "one," and adding a plural noun.

It is thus declined—

Singular.

Nom.	କେହି, some one.
Acc.	କାହାରିକୁ, some one.
Inst.	କାହାରିଦ୍ୱାରା, by some one.
Dat.	କାହାରିକୁ, to some one.
Abl.	କାହାରିଠାରୁ, from some one.
Gen.	କାହାରିର or କାହାରି, of some one.
Loc.	କାହାରିଠାରେ, in some one.

Dist.

Nom.	କେହୁ୨, several persons.
Acc.	କାହାରି୨କୁ, several persons.
Inst.	କାହାରି୨ଦ୍ୱାରା, by several persons.
Dat.	କାହାରି୨କୁ, to several persons.
Abl.	କାହାରି୨ଠାରୁ, from several persons.
Gen.	କାହାରି୨ର, of several persons.
Loc.	କାହାରି୨ଠାରେ, in several persons.

Ex. କେହୁ ଯାଇଅଛି, some one has gone. The same sentence with the interrogative particle କି added, କେହୁ ଯାଇ ଅଛି କି? Has some one gone?

କାହାରିକୁ ଦିଆ ଯାଇଅଛି, to some one (it) has been given.

କାହାରିକୁ ଦିଆ ଯାଇଅଛି କି? has (it) been given to any one?

କେହୁ୨ ଯାଇଥିଲେ, several persons did go.

ସେ କାହାରି୨କୁ ଜରିମାନା କରିଥିଲେ, he several persons did fine (*i. e.* he fined several persons.)

ସେ କାହାରି୨କୁ ମାରିଥିଲେ କି? did he strike several persons?

SECTION 3.

Interrogative Pronouns.

କିଏ? who? (often pronounced କେ).

	Singular.	Plural.
Nom.	କିଏ, who?	କେଉଁମାନେ, who?
Acc.	କାହାକୁ, whom?	କେଉଁମାନଙ୍କୁ, whom?
Inst.	କାହାଦ୍ୱାରା, by whom?	କେଉଁମାନଙ୍କଦ୍ୱାରା, by whom?
Dat.	କାହାକୁ, to whom?	କେଉଁମାନଙ୍କୁ, to whom?
Abl.	କାହାଠାରୁ, from whom?	କେଉଁମାନଙ୍କଠାରୁ, from whom?
Gen.	କାହାର, of whom?	କେଉଁମାନଙ୍କର, of whom?
Loc.	କାହାଠାରେ, in whom?	କେଉଁମାନଙ୍କଠାରେ, in whom?

Distributive form.

Nom.	କିଏ, କିଏ, who? (lit. who, who ?*)
Acc.	କାହା୵କୁ, whom ?
Inst.	କାହା୵ଦ୍ୱାରା, by whom ?
Dat.	କାହା୵କୁ, to whom ?
Abl.	କାହା୵ଠାରୁ, from whom ?
Gen.	କାହା୵ର, of whom ?
Loc.	କାହା୵ଠାରେ, in whom ?

Ex. କିଏ କାହାକୁ ମାରିଲା ? who struck whom ? (*i. e.* some one was struck ; who struck ? and whom did he strike ?)

ତୁମ୍ଭେ କାହାକୁ ଦେଇଥିଲ ? you to whom did give ?

ଏହି କର୍ମ କାହାଦ୍ୱାରା ହୋଇଅଛି ? this work by whom has become ? (*i. e.* has been done.)

ତୁ କେଉଁମାନଙ୍କୁ ଦେଇଥିଲୁ ? you to whom (plural) did give ?

Should the answer be " to several persons," and the querist wish to know the several parties, he would ask again, using the distributive form.

କାହା୵କୁ ଦେଇଥିଲୁ ? lit. to whom whom did (you) give ?

His informant would then name the several parties.

ଏହି ସକଳ ଦ୍ରବ୍ୟ କାହାର ? lit. this all things whose ? (*i. e.* whose are all these things ?)

Suppose the answer to be ପିଲାମାନଙ୍କର, the childrens'. Should the querist desire to know the owner of each article he would use the distributive form, thus :

ଅଚ୍ଛା, କି୵ ଦ୍ରବ୍ୟ କାହା୵ର ? well, what what things whose whose ?† (*i. e.* well, tell me the owner of each article) ;

* That is, name the parties severally.

† " Well, name the several persons to whom the several things belong."

the informant would then name each article and the particular child to which it belonged.

The adjective pronoun କେଉଁ, which? becomes an interrogative compound pronoun by the addition of the usual plural termination—ମାନେ, and is thus declined.

Singular.

Nom.	କେଉଁମନୁଷ୍ୟ, which person ?
Acc.	କେଉଁମନୁଷ୍ୟକୁ, which person ?
Inst.	କେଉଁମନୁଷ୍ୟଦ୍ୱାରା, by which person ?
Dat.	କେଉଁମନୁଷ୍ୟକୁ, to which person ?
Abl.	କେଉଁମନୁଷ୍ୟଠାରୁ, from which person ?
Gen.	କେଉଁମନୁଷ୍ୟର, of which person ?
Loc.	କେଉଁମନୁଷ୍ୟଠାରେ, in which person ?

Plural.

Nom.	କେଉଁମାନେ, which persons ?
Acc.	କେଉଁମାନଙ୍କୁ, which persons ?
Inst.	କେଉଁମାନଙ୍କଦ୍ୱାରା, by which persons ?
Dat.	କେଉଁମାନଙ୍କୁ, to which persons ?
Abl.	କେଉଁମାନଙ୍କଠାରୁ, from which persons ?
Gen.	କେଉଁମାନଙ୍କର, of which persons ?
Loc.	କେଉଁମାନଙ୍କଠାରେ, in which persons ?

The pronoun କି କଅଣ, what? is declined in the singular number only.

Nom.	କି, କଅଣ,* what ?
Acc.	କାହାକୁ, what ?
Inst.	କାହିଁରେ, by what ?

* The distributive form of the nominative is କିଏ. The କିସ of Northern Orissa is not Oriya, but a corruption of the Bengalí କିସେ, (Inst. and Loc.)

Dat.	କାହାକୁ to what?	
Abl.	କାହିଁରୁ, from what?	
Gen.	କାହିଁର, of what?	
Loc.	କାହିଁରେ, in what?	

Ex. କି କର୍ମ ହେଉଛି? what work is becoming? (*i. e.* what work is going on).

କଅଣ କହୁଛୁ? what are (you) saying?

କାହାକୁ ମାରୁଅଛ? what are (you) striking.

ସେହି କର୍ମ କାହିଁରେ ହେବ? that work what by will become? (*i. e.* by what means can it be done?)

ତୁମ୍ଭେ କାହିଁରୁ ବୁଝିଲ? you what from understood? (*i. e.* from what did you understand so and so?)

କାହିଁରେ ଅଛି? what in is (it)? (*i. e.* what is [it] in?)

SECTION 4.

Demonstrative Pronouns.

These are ଏହି this, and ସେହି or ସେଇ, that. Some grammarians give ଏ as the neuter form of ଏହି, but the author does not discover the slightest warrant for such a distinction; the two are used indiscriminately, the former being simply an abbreviation of the latter.

ଏହି, this.

	Singular.	Plural.
Nom.	ଏହି or ଏହା, this.	ଏହି ସକଳ,* these.
Aco.	ଏହାକୁ or ଏଥିକୁ, this.	ଏହିସକଳକୁ, these.
Inst.	ଏହାଦ୍ୱାରା or ଏଥିରେ, by this.	ଏହି ସକଳଦ୍ୱାରା, by these.
Dat.	ଏହାକୁ or ଏଥିକୁ, to this.	ଏହି ସକଳକୁ, to these.

* Lit. "this all," equivalent to "these." In the plural ଏହି is not properly a pronoun but a demonstrative adjective.

Abl. ଏହାରୁ or ଏଥିରୁ from this. ଏହି ସକଳରୁ, from these.
Gen. ଏହାର or ଏଥିର, of this. ଏହି ସକଳର. of these.
Loc. ଏହାରେ or ଏଥିରେ, in this. ଏହି ସକଳରେ, in these.

Distributive form.

Nom. ଏହି ଏହି, these severally.
Acc. ଏହା୵କୁ, these severally.
Inst. ଏହା୵ଦ୍ୱାରା, by these severally.
Dat. ଏହା୵କୁ, to these severally.
Abl. ଏହା୵ରୁ, from these severally.
Gen. ଏହା୵ର, of these severally.
Loc. ଏହା୵ରେ, in these severally.

There is an honorific form which is applied to persons only, and therefore is a demonstrative compound pronoun, inasmuch as it both designates and personates.

Singular.

Nom. ଏହି, this.
Acc. ଏହାଙ୍କୁ, this person.
Inst. ଏହାଙ୍କଦ୍ୱାରା, by this person.
Dat. ଏହାଙ୍କୁ, to this person.
Abl. ଏହାଙ୍କଠାରୁ, from this person.
Gen. ଏହାଙ୍କର, of this person.
Loc. ଏହାଙ୍କଠାରେ, in this person.

Plural.

Nom. ଏହିମାନେ or ଏମାନେ, these persons.
Acc. ଏହିମାନଙ୍କୁ, these persons.
Inst. ଏହିମାନଙ୍କଦ୍ୱାରା, by these persons.
Dat. ଏହିମାନଙ୍କୁ, to these persons.
Abl. ଏହିମାନଙ୍କଠାରୁ, from these persons.
Gen. ଏହିମାନଙ୍କର, of these persons.
Loc. ଏହିମାନଙ୍କଠାରେ, in these persons.

Ex. ସେ ଏହାକୁ ଲେଖିଲା, he wrote this.

ଏହାଦ୍ୱାରା or ଏଥିରେ ସେଇ କର୍ମ ହେବାକୁ ପାରେ, this by that work may become (*i. e.* by this it may be done).

ଏହି ସକଳ ହୋଇଅଛି, these have become, (*i. e.* these are completed).

ତୁମ୍ଭର ସଙ୍ଗେ ଏହାଙ୍କୁ ନେଇଯାଅ, take this person with you.

ଏହାଙ୍କୁ ଦିଅ, give to this person.

ଏମାନେ ବୋଇଲେ, these persons said.

ଏହିମାନଙ୍କଠାରୁ ଆମ୍ଭେ ପାଇଲୁଁ, from these persons I found (*i. e.* received).

ସେହି or ସେଇ, that.

	Singular.	Plural.
Nom.	ସେହି or ସେଇ, that.	ସେହିସକଳ,* those.
Acc.	ସେଥିକୁ that.	ସେହି ସକଳକୁ, those.
Inst.	ସେଥିରେ, by that.	ସେହି ସକଳଦ୍ୱାରା, by those.
Dat.	ସେଥିକୁ, to that.	ସେହି ସକଳକୁ, to those.
Abl.	ସେଥିରୁ, from that.	ସେହି ସକଳରୁ, from those.
Gen.	ସେଥିର, of that.	ସେହି ସକଳର, of those.
Loc.	ସେଥିରେ, in that.	ସେହି ସକଳରେ, in those.

ସେହି like ଏହି, takes the usual plural termination and becomes a compound pronoun.

Nom.	ସେହିମାନେ or ସେଇମାନେ, those persons.
Acc.	ସେହିମାନଙ୍କୁ, those persons.
Inst.	ସେହିମାନଙ୍କଦ୍ୱାରା, by those persons.
Dat.	ସେହିମାନଙ୍କୁ, to those persons.

* Lit. "that all" equivalent to "those." In the plural ସେହି is properly a demonstrative adjective.

Abl.	ସେହିମାନଙ୍କଠାରୁ, from those persons.
Gen.	ସେହିମାନଙ୍କର, of those persons.
Loc.	ସେହିମାନଙ୍କଠାରେ, in those persons.

This must not be confounded with ସେମାନେ they; the latter personates only while ସେହିମାନେ both designates and personates.

Ex. ମୁ ସେଥିରୁ ବୁଝିଲି, I from that understood.

ରାମ ସେଥିରେ ଅସନ୍ତୁଷ୍ଟ ହୋଇଲା. Ráma at that displeased became.

ତୁମ୍ଭେ ଯାହାଙ୍କର ନାମ କହିଲ ସେହି ସକଳ ଯାଇଥିଲେ କି? lit. you whose whose names said, that all did go? (*i. e.*, did all those whose names you mentioned go?)

ଦାରୋଗା ସେହିମାନଙ୍କୁ କାରାଗାରରେ ବନ୍ଦ କରିଥିଲେ, the Darogah shut those persons in jail.

ସେହିମାନଙ୍କଦ୍ୱାରା ଗୋଳମାଳ ଉଠିଥିଲା, by those persons the disturbance did arise.

SECTION 5.

Indefinite Pronouns.

These are ଉଭୟ both, ଅନ୍ୟ other, କିଛି* anything (or something) ସକଳ all, ପ୍ରତ୍ୟେକ each one, ଅମୁକ such a one, ଖୋକାଏ a certain one.

ଉଭୟ, both; is thus declined.

Nom.	ଉଭୟ, both.
Acc.	ଉଭୟ or ଉଭୟଙ୍କୁ, both.
Inst.	ଉଭୟଦ୍ୱାରା, by both.
Dat.	ଉଭୟଙ୍କୁ, to both.
Abl.	ଉଭୟରୁ, from both.

* Used also in the sense of "a little."

Gen. ଉଭୟର, of both.
Loc. ଉଭୟରେ, in both.

NOTE.—When applied to persons the honorific ଙ୍କ is added in the oblique cases, also ଠା in the Abl. and Loc. cases; as ଉଭୟଙ୍କୁ, ଉଭୟଙ୍କଠାରୁ, ଉଭୟଙ୍କଠାରେ, &c.

In like manner are declined ଅନ୍ୟ other, ସକଳ all, ପ୍ରତ୍ୟେକ each one, କିଛି anything, and others.

କିଛି କିଛି, and କିଛିମାତ୍ର are used as intensitives. The former meaning "a very little," the latter "a little only."

Ex. କିଛିମାତ୍ର ଧାନ ଥିଲା, there was only a little rice.

କିଛି କିଛି ବର୍ଷା ହେଲା, there was just a little rain.

And with the negative particle in connection with the verb it conveys the idea of "none at all," as,

କିଛିମାତ୍ର ବିବାଦ ଥିଲା ନାହିଁ, lit. a little only dispute was not, (*i. e.* there was no dispute at all).

Translate into English.

NOTE.—The parts of speech with which the student is not familiar are lettered, and translated, on the opposite page.

କଲିକାତାଠାରୁ ଯେମାନେ ଆସିଲେ.*a* ଅମ୍ଭେ ଯେ ଯାଇଥିଲୁଁ.*b*—ସେ ଯାହାଙ୍କଠାରୁ ପାଇଲା.*c*—ଯେମାନଙ୍କଠାରେ ଅମ୍ଭର ସନ୍ତୋଷ ସେହିମାନଙ୍କୁ ପରିତୋଷକ ଦେବୁଁ.*d*—ଆପଣ ଯାହାଙ୍କୁ ଆସିବାକୁ *e* କହିଥିଲେ ,*f* ସେହି ସକଳଙ୍କୁ ବେତନ ଦେଇଅଛୁଁ.*g*—ଯାହା ହୋଇଅଛି *h* ତାହା ହୋଇଅଛି.—ତାହା କାହିଁରେ ହୋଇଥିଲା ?*i*—ସେ କାହିଁରେ ଥିଲା ?*j*—ଯହିଁରେ ଅଛି *k* ସେଥିରେ ଥାଉ.*l*—ମୁଁ ଯାହା ଦେଖିଲି *m* ତହିଁରେ ଦୁଃଖିତ *n* ଅଛି.—ତୁମ୍ଭେ ସେହିସକଳ ଟଙ୍କା କାହିଁରେ ରଖିଛ ?*o*—ଅମ୍ଭେ ଯହିଁରେ ପାଇଥିଲୁଁ *p* ତହିଁରେ ରଖିଅଛୁଁ.*q*—ତାହା ଭଲ *r* ହେଲା.*s*—ମଯେଉଁ ନୁଷ୍ୟ ଚୋର ସଙ୍ଗେ *t* ଥିଲା,*u* ସେ କାହିଁ ?*v*—ଯେ କେହି ବିଶ୍ୱାସ କରିବେ,*w* ସେ ପରିତ୍ରାଣ ପାଇବେ.*x*—ଅମ୍ଭେ ନଜେ ମେଦନାପୁରକୁ ଯାଇ *y* ତାହାଙ୍କ ଦେଖିଲୁଁ.*z*—ସେମାନେ ଆପେ ସେହି କର୍ମ କରଲେ.*a*—ଅମ୍ଭେମାନେ ଆପଣାମାନଙ୍କ ପ୍ରତି ଅନ୍ୟାୟକର ଅଛୁଁ.*b*—ଯେଉଁମାନେ ଆପଣାର ସମ୍ପତ୍ତିରୁ କିଛି

ଦେବାକୁ *c* କହୁଥିଲେ *d*, ସେହିମାନେ ଦେଇଅଛନ୍ତି. *e*—ଆପଣଙ୍କର ଆଜ୍ଞା କି ?—ଆପଣଙ୍କଠାରୁ ଏମାନେ କିଛି ପାଇବେ. *f*—ଆପଣମାନେ ଆଜ୍ଞା କରନ୍ତୁ. *g*.—ତୁମ୍ଭେ କିଏ ?—ତୁମ୍ଭେ କେଉଁମାନଙ୍କୁ ଡାକୁଅଛ ? *h*—ସେ କାହାଙ୍କୁ ହସିବାକୁ *i* ଶୁଣିଲା. *j*—ଯାହାଙ୍କୁ ମୁଁ ଭଜନ କରବାକୁ *k* ଦେଖିଲି *l* ସେମାନେ କେଉଁ ?—ଏଥିରେ କି ହେବ ? *m*—ସେହି ସକଳରେ କି ଅଛି ?—ଏହି ସକଳକୁ ଲେଇ ଯାଅ. *n*—ଏହା କର. *o*—ସେହି ଟଙ୍କା ତୁ ଏହାଙ୍କଠାରୁ ଲେବୁ. *p*—ସେଥିରେ ତୁମ୍ଭର କି ?—ଏହି ଉଭୟଙ୍କୁ ପଇସା ଦେବାକୁ *q* ହେବ.—ମୁଁ ଉଭୟଙ୍କଠାରୁ ପାଇବ. *r* ।

Vocabulary.

a. ଆସିଲେ, came.
b. ଯାଇଥିଲୁଁ, did go.
c. ପାଇଲା, found.
d. ଦେବୁଁ, will give.
e. ଆସିବାକୁ, to come.
f. କହୁଥିଲେ, did tell.
g. ଦେଇଅଛୁଁ, have given.
h. ହୋଇଅଛି, has become, or been.
i. ହୋଇଥିଲା, had become, or been.
j. ଥିଲା, was.
k. ଅଛି, is.
l. ଥାଉ, let be (remain).
m. ଦେଖିଲି, saw. (1st pers. sing.)
n. ଦୁଃଖିତଅଛି, troubled am.
o. ରଖିଛ, have placed (put).
p. ପାଇଥିଲୁଁ, did find.
q. ରଖିଅଛୁଁ, have placed.
r. ଭଲ, well.
s. ହେଲା, became (or was).
t. ସଙ୍ଗେ, with.
u. ଥିଲା, was.
v. କାହିଁ, where ?
w. କରିବେ, will do.
x. ପାଇବେ, will find.
y. ଯାଇ, gone.
z. ଦେଖିଲୁଁ, saw.
a. କରିଲେ, did.
b. କରିଅଛୁଁ, have done.
c. ଦେବାକୁ, to give.
d. କହୁଥିଲେ, did say.
e. ଦେଇଅଛନ୍ତି, have given.
f. ପାଇବେ. will find.
g. କରନ୍ତୁ, please do.
h. ଡାକୁଅଛ, are calling.
i. ହସିବାକୁ, to laugh.
j. ଶୁଣିଲା, heard.
k. କରବାକୁ, to do.
l. ଦେଖିଲି, saw.
m. ହେବ, will be.
n. ଲେଇଯାଅ, (taken* go).
o. କର, do.
p. ଲେବୁ, will take.
q. ଦେବାକୁ, to give.
r. ପାଇବ, shall find.

* Equivalent to "take and go."

Translate into Oriya.

NOTE.—For the learner's convenience the following sentences are given in Oriya idiom in the second column. The words in italics need not be translated.

English idiom.	Oriya idiom.
They cheated themselves.	They themselves *cheated.*
They themselves cheated others.	They themselves others *cheated.*
He who has gone to Cuttack.	He who Cuttack to *has gone*.
The boy who fell.	Who boy *fell.*
We wasted our own wealth.	We our own wealth *wasted.*
He injured himself.	He himself *injured.*
What is your honour's wish?	Your honour's wish what?
I will give it to your honour.	I your honour to, it *will give.*
Whose work is that?	That work whose?
What is that to you?	In that your what?
The person whom the horse kicked, has died.	Whom the horse *kicked,* he *has died.*
Whose book is that?	That book whose?
With what was it written?	What by *written was?*
With the pen.	Pen by.
Has the book been given to any one?	Any one to, book *has been given?*
We ourselves.	We ourselves.
They themselves.	They themselves.
He himself.	He himself.
He gave his own.	He his own gave.
You saw yourself.	You yourself saw.
Ye yourselves.	Ye yourselves.
Whom I struck.	I whom *struck.*
Whom did you strike?	You whom *did strike?*

What did you hear?	You what *did hear?*
What did you put it in?	You it what in *did place?*
By what can it be done?	It what by *can be?*
Whose petition is this?	This petition whose?
By whom is it presented?	It whom by *presented?*
The defendant himself.	Defendant himself.

SECTION 6.

Numerals.

ସଂଖ୍ୟା ।

1. *Cardinals.*

1. ଏକ.
2. ଦୁଇ.
3. ତିନି.
4. ଚାରି.
5. ପାଞ୍ଚ.
6. ଛଅ.
7. ସାତ.
8. ଆଠ.
9. ନଅ.
10. ଦଶ.
11. ଏଗାର.
12. ବାର.
13. ତେର.
14. ଚୌଦ.
15. ପନ୍ଦର.
16. ଷୋହଳ.
17. ସତର.
18. ଅଠର.
19. ଉଣାଇଶ.
20. କୋଡ଼ିଏ.
21. ଏକୋଇଶ.
22. ବାଇଶ.
23. ତେଇଶ.
24. ଚବିଶ.
25. ପଚିଶ or ପଞ୍ଚିଶ.
26. ଛବିଶ.
27. ସତାଇଶ.
28. ଅଠାଇଶ.
29. ଉଣତିରିଶ.
30. ତିରିଶ.
31. ଏକତିରିଶ or ଏକତିଶ.
32. ବତିରିଶ or ବତିଶ.
33. ତେତିରିଶ or ତେତିଶ.
34. ଚୌତିରିଶ or ଚୌତିଶ.
35. ପଁଇତିରିଶ or ପଁଇତିଶ.
36. ଛତିରିଶ or ଛତିଶ.
37. ସଁାଇତିରିଶ or ସଁାଇତିଶ.
38. ଅଠତିରିଶ or ଅଠତିଶ.

39. ଊଣଚାଳିଶ.
40. ଚାଳିଶ.
41. ଏକଚାଳିଶ
42. ବୟାଳିଶ.
43. ତେୟାଳିଶ.
44. ଚୌରାଳିଶ.
45. ପଞ୍ଚାଳିଶ.
46. ଛୟାଳିଶ.
47. ସତଚାଳିଶ.
48. ଅଠଚାଳିଶ.
49. ଊଣପଞ୍ଚାଶ.
50. ପଞ୍ଚାଶ.
51. ଏକାବନ.
52. ବାବନ.
53. ତେପନ.
54. ଚୌବନ.
55. ପଞ୍ଚାବନ.
56. ଛପ୍ପନ.
57. ସତାବନ.
58. ଅଠାବନ.
59. ଊଣଷଠି.
60. ଷାଠିଏ.
61. ଏକଷଠି.
62. ବାଷଠି.
63. ତେଷଠି.
64. ଚୌଷଠି.
65. ପଞ୍ଚଷଠି or ପଁଷଠି.
66. ଛଷଠି.
67. ସତଷଠି.
68. ଅଠଷଠି.
69. ଊଣସ୍ତୋରି.
70. ସତୁରି.
71. ଏକସ୍ତୋରି.
72. ବାସ୍ତୋରି.
73. ତେସ୍ତୋରି.
74. ଚୋସ୍ତୋରି.
75. ପଞ୍ଚସ୍ତୋରି.
76. ଛସ୍ତୋରି.
77. ସତସ୍ତୋରି.
78. ଅଠସ୍ତୋରି.
79. ଊଣାଶୀ.
80. ଅଶୀ.
81. ଏକାଶୀ.
82. ବୟାଶୀ.
83. ତେୟାଶୀ.
84. ଚୌରାଶୀ.
85. ପଞ୍ଚାଶୀ.
86. ଛୟାଶୀ.
87. ସତାଶୀ.
88. ଅଷ୍ଟାଶୀ.
89. ଊଣନବେ.
90. ନବେ.
91. ଏକାନବେ.
92. ବୟାନବେ.
93. ତେୟାନବେ
94. ଚୌରାନବେ.
95. ପଞ୍ଚାନବେ.
96. ଛୟାନବେ.
97. ସତାନବେ.
98. ଅଷ୍ଟାନବେ.
99. ଅନେଶତ.
100. ଶ.

101. ଶହେଏକ.
102. ଶଏଦୁଇ.
103. ଶଏତିନି.
104. ଶଏଚାରି.
105. ଶଏପାଞ୍ଚ.
106. ଶଏ ଛ.
107. ଶଏସାତ.
108. ଶଏଆଠ.
109. ଶଏ ନ.
110. ଶଏଦଶ.
111. ଶହେଏଗାର.
112. ଶଏବାର.

Oriya Digits.

୧ ୨ ୩ ୪ ୫ ୬ ୭ ୮ ୯ ୦

2. *Ordinals.*

ପ୍ରଥମ, first.
ଦ୍ୱିତୀୟ, second.
ତୃତୀୟ, third.
ଚତୁର୍ଥ, fourth.
ପଞ୍ଚମ, fifth.
ଷଷ୍ଠ, sixth.
ସପ୍ତମ, seventh.
ଅଷ୍ଟମ, eighth.
ନବମ, ninth.
ଦଶମ, tenth.

Occasionally ଏକାଦଶମ eleventh, ଦ୍ୱାଦଶମ twelfth, ତ୍ରୟୋଦଶମ thirteenth are heard, but ordinarily the *cardinals* are used in numbering after ଦଶମ tenth. By borrowing from the Sanskrit, the pundits carry the ordinals much farther, but the masses do not understand them.

The fractional numbers in common use are,
ପା quarter, ପାଏ one-quarter, ତିନିପା three-quarters.
ଅଧ half, ଅଧେ one-half, ଦେଢ଼ one and a half.
ଅଢ଼ାଇ two and a half.

There are three other terms, by which fractional quantities are expressed, which are borrowed from the Hindi. Though not Oriya they are so frequently heard, it is thought best to give them.

ସଓ୍ୱା, means "with a quarter added."
ସାଢ଼େ, ,, "with a half added."
ପୌଣେ, ,, "a quarter less."

Ex. ସଓ୍ୱା ଚାରି, four and a quarter.
ସାଢ଼େ ଚାରି, four and a half.
ପୌଣେ ପାଞ୍ଚ, a quarter less than five.
(*i. e.* four and three quarters.)

Numeral distributives are made by repeating the numeral, as ଏକ୨ by ones, ଦୁଇ୨ by twos, ତିନି୨ by threes.

Quantity is expressed by such phrases as—

ଦୁଇ ଗୁଣ, twice as much.
ତିନି ଗୁଣ, three times as much.
ଚାରି ଗୁଣ, four times as much.

A number of times is expressed by affixing the word ଥର a time, to the numeral, as,

ଏକ ଥର or ଥରେ,* one time, or once.
ଦୁଇଥର, two times, or twice.
ତିନି ଥର, three times, or thrice.

A doubtful number is expressed by prefixing the word ଗୋଟା one; as,

ଗୋଟା ଚାରି, about four.
ଗୋଟା ପାଞ୍ଚ, about five.

The same word following the numeral emphasizes it, as,

ଚାରି ଗୋଟା, just four, (no more, no less).
ପାଞ୍ଚ ଗୋଟା, just five.

In counting, the word ଗଣ୍ଡା is used, just as the word dozen is used in English, and means "four;" as,

ଗଣ୍ଡାଏ, one four, ଦୁଇ ଗଣ୍ଡା, two fours, ତିନି ଗଣ୍ଡା, three fours.

* The symbol େ, called ଏକାର, preceding the final letter is often used to convey unity of idea, as ସେରେ, one seer. ମଣେ, one maund, କୋଶେ, one koss.

CHAPTER IV.

VERBS.

କ୍ରିୟା

In Oriya there are three classes of verbs, *viz.* active, passive and causal.

SECTION I.

The Substantive Verb.

As the substantive verb is required in the conjugation of every other verb it is given first. It has four distinct roots,* from which are derived as many distinct forms of the verb; three of which are required as auxiliaries to each other in conjugation. They are as follows:

1. ଅଟ be, simple existence.
2. ଅଛ be, simple existence.
3. ହୋ become, definite existence.
4. ଥା stand or remain, existence in a definite place or state.

The first of the above is never used as an auxiliary; and is conjugated in the indicative mood, present tense only.

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* These are derived from the four Sanskrit roots ଋଚ sim. ex. ଅସ୍ sim. ex. ଭୂ def. ex. and ସ୍ଥା existence in a definite place or state.

First Verbal Root.

ଅଟ, be.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.	Plural.
1. ମୁ ଅଟେଁ, I am.	ଆମ୍ଭେମାନେ ଅଟୁଁ, we are.
2. ତୁ ଅଟୁ, thou art.	ତୁମ୍ଭେମାନେ ଅଟ, ye are.
3. ସେ ଅଟେ or ଅଟଇ, he is.	ସେମାନେ ଅଟନ୍ତି, they are.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଅଟୁଁ, I am. } Original Plural.
2. ତୁମ୍ଭେ ଅଟ, thou art. } Original Plural.
3. ସେ ଅଟନ୍ତି, he is.

The second verbal root is used as an auxiliary; but is itself conjugated in the indicative mood, present tense only.

Second Verbal Root.

ଅଛ, be.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.	Plural.
1. ମୁ ଅଛି, I am.	ଆମ୍ଭେମାନେ ଅଛୁଁ, we are.
2. ତୁ ଅଛୁ, thou art.	ତୁମ୍ଭେମାନେ ଅଛ, ye are.
3. ସେ ଅଛି, he is.	ସେମାନେ ଅଛନ୍ତି, they are.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଅଛୁଁ, I am. } Original Plural.
2. ତୁମ୍ଭେ ଅଛ, thou art. } Original Plural.
3. ସେ ଅଛନ୍ତି, he is.

Third Verbal Root.

ହୋ, become.

A. INDICATIVE MOOD.

1. Simple Present.

Singular.	Plural.
1. ମୁ ହୋଏଁ, I become.	ଅମ୍ଭେମାନେ ହେଉଁ, we become.
2. ତୁ ହୋ ,* thou becomest.	ତୁମ୍ଭେମାନେ ହୁଅ, ye become.
3. ସେ ହୁଏ, he becomes.	ସେମାନେ ହୁଅନ୍ତି, they become.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଁ, I become. } Original Plural.
2. ତୁମ୍ଭେ ହୁଅ, thou becomest. }
3. ସେ ହୁଅନ୍ତି, he becomes.

2. Simple Past.

Singular.

1. ମୁ ହେଲି, I became.
2. ତୁ ହେଲୁ, thou becamest.
3. ସେ ହେଲା, he became.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଲୁଁ or ହେଲୁଁ, we became.
2. ତୁମ୍ଭେମାନେ ହୋଇଲ or ହେଲ, ye became.
3. ସେମାନେ ହୋଇଲେ or ହେଲେ, they became.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇଲୁଁ or ହେଲୁଁ, I became. } Original Plu.
2. ତୁମ୍ଭେ ହୋଇଲ or ହେଲ, thou becamest. }
3. ସେ ହୋଇଲେ or ହେଲେ, he became.

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* This is an abbreviation of ହୋଉ, which is often heard; but in rapid speaking it is shortened to ହୋ.

3. Simple Future.

Singular.

1. ମୁ ହେବ, I shall become.
2. ତୁ ହେବୁ, thou wilt become.
3. ସେ ହେବ, he will become.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇବୁଁ,* we shall become.
2. ତୁମ୍ଭେମାନେ ହୋଇବ or ହେବ, ye will become.
3. ସେମାନେ ହୋଇବେ or ହେବେ, they will become.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇବୁଁ or ହେବୁଁ or ହୋଇବା or ହେବା, I shall become.
2. ତୁମ୍ଭେ ହୋଇବ or ହେବ, thou wilt become.
3. ସେ ହୋଇବେ or ହେବେ, he will become.

B. SUBJUNCTIVE or CONDITIONAL MOOD.

1. Simple Present.

Singular.

1. ମୁ ହୁଅନ୍ତି, I might become, or if I become.
2. ତୁ ହୁଅନ୍ତୁ, thou mightest become, or if thou become.
3. ସେ ହୁଅନ୍ତା, he might become, or if he become.

Plural.

1. ଅମ୍ଭେମାନେ ହୁଅନ୍ତୁ, we might become, or if we become.
2. ତୁମ୍ଭେମାନେ ହୁଅନ୍ତ, ye might become, or if ye become.
3. ସେମାନେ ହୁଅନ୍ତେ, they might become, or if they become.

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* Or ହୋଇବା, or ହେବୁଁ or ହେବା, all these are heard occasionally.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୁଅନ୍ତୁ, I might become, or if I become.
2. ତୁମ୍ଭେ ହୁଅନ୍ତ, thou mightest become, or if thou become.

} Original Plural.

3. ସେ ହୁଅନ୍ତେ, he might become, or if he become.

C. IMPERATIVE MOOD.

Simple Present.

Singular.

1. ମୁ ହୁଏଁ, let me become.
2. ତୁ ହୋ, become thou.
3. ସେ ହେଉ, let him become.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଁ, let us become.
2. ତୁମ୍ଭେମାନେ ହୁଅ, become ye.
3. ସେମାନେ ହେଉନ୍ତୁ, let them become.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଁ, let me become.
2. ତୁମ୍ଭେ ହୁଅ, become thou.

} Original Plural.

3. ସେ ହେଉନ୍ତୁ, let him become.

PARTICIPLES.

Present Participle ହେଉଁ, becoming.

Continuative Pres. Part. ହେଉଁ୰ continuously becoming.*

Past. Part. ହୋଇ become.

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* Or, as we should say, "continuing to become," or "going on becoming;" as "I am going on getting better every day."

Continuative Past. Part. ହୋଇ୨ continuously become.
Aorist Part. ହୋଇଲେ or ହେଲେ having become.
Predicate Part. ହୁଅନ୍ତେ* about to become, or whilst becoming, or on becoming.

VERBAL NOUN.

Nom. ହୋଇବା or ହେବା, becoming,(the act of becoming.
Acc. ହେବାକୁ, becoming.
Inst. ହେବାରେ, by becoming.
Dat. ହେବାକୁ, to becoming.
Abl. ହେବାରୁ, from becoming.
Gen. ହେବାର, of becoming.
Loc. ହେବାରେ, in becoming.

PARTICIPIAL NOUNS.

Gen. ହେଲାର, of having been.
Abl. ହେଲାରୁ, from having been.

Fourth Verbal Root.

ଥା, stand or remain.

A. INDICATIVE MOOD.

Simple Present.

Singular.	Plural.
1. ମୁଁ ଥାଏଁ, I remain.	ଆମ୍ଭେମାନେ ଥାଉଁ, we remain.
2. ତୁ ଥାଉ, thou remainest.	ତୁମ୍ଭେମାନେ ଥାଅ, ye remain.
3. ସେ ଥାଏ, he remains.	ସେମାନେ ଥାନ୍ତି, they remain.

* With regard to the use of this Participle see note in appendix.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଥାଉଁ, I remain. } Original Plural.
2. ତୁମ୍ଭେ ଥାଅ, thou remainest. }
3. ସେ ଥାନ୍ତି, he remains.

Simple Past.

Singular.	Plural.
1. ମୁ ଥିଲି, I remained.*	ଅମ୍ଭେମାନେ ଥିଲୁଁ, we remained.
2. ତୁ ଥିଲୁ, thou remainedst.	ତୁମ୍ଭେମାନେ ଥିଲ, ye remained.
3. ସେ ଥିଲା, he remained.	ସେମାନେ ଥିଲେ, they remained.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଥିଲୁଁ, I remained. } Original Plural.
2. ତୁମ୍ଭେ ଥିଲ, thou remainedst. }
3. ସେ ଥିଲେ, he remained.

Simple Future.

Singular.

1. ମୁ ଥିବି,† I shall remain, or I may remain.
2. ତୁ ଥିବୁ. thou wilt remain, or thou mays't remain.
3. ସେ ଥିବ, he will remain, or he may remain.

Plural.

1. ଅମ୍ଭେମାନେ ଥିବୁଁ or ଥିବା, we shall remain, or may remain.
2. ତୁମ୍ଭେମାନେ ଥିବ, ye will remain, or may remain.
3. ସେମାନେ ଥିବେ, they will remain, or may remain.

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* Equivalent to the English phrase "I was there."

† This also often has a potential signification as "It is not certain that I shall be (or remain) there, but *I may be* (or remain)."

Modern Honorific Singular.

1. ଅମ୍ଭେ ଥିବୁଁ or ଥିବା, I shall remain, or may remain.
2. ତୁମ୍ଭେ ଥିବ, thou wilt remain, or may'st remain.

} Original Plural.

3. ସେ ଥିବେ, he will remain, or may remain.

B. SUBJUNCTIVE or CONDITIONAL MOOD.

SIMPLE PRESENT.

Singular.

1. ମୁ ଥାନ୍ତି, I might* remain, or if I remain.
2. ତୁ ଥାନ୍ତୁ, thou mightest remain, or if thou remain.
3. ସେ ଥାନ୍ତା, he might remain, or if he remain.

Plural.

1. ଅମ୍ଭେମାନେ ଥାନ୍ତୁ, we might remain, or if we remain.
2. ତୁମ୍ଭେମାନେ ଥାନ୍ତ, ye might remain, or if ye remain.
3. ସେମାନେ ଥାନ୍ତେ, they might remain, or if they remain.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଥାନ୍ତୁ, I might remain, or if I remain.
2. ତୁମ୍ଭେ ଥାନ୍ତ, thou mightest remain, or if thou remain.

} Original Plural.

3. ସେ ଥାନ୍ତେ, he might remain, or if he remain.

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* This also includes, "would or should."

C. IMPERATIVE MOOD.

Simple Present.

	Singular.	Plural.
1.	ମୁଁ ଥାଏଁ, let me remain.	ଅମ୍ଭେମାନେ ଥାଉଁ, let us remain.
2.	ତୁ ଥା, remain thou.	ତୁମ୍ଭେମାନେ ଥାଅ, remain ye.
3.	ସେ ଥାଉ, let him remain.	ସେମାନେ ଥାଉନ୍ତୁ, let them remain.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଥାଉଁ, let me remain. } Original Plural.
2. ତୁମ୍ଭେ ଥାଅ, remain thou. }
3. ସେ ଥାଉନ୍ତୁ, let him remain.

PARTICIPLES.

Pres. Part. ଥାଉଁ, remaining.
Continuative do. do. ଥାଉଁ ୨, continuously remaining.
Past do. ଥାଇ, remained.
Continuative do. do. ଥାଇ ୨, continuously remained.
Aorist do. ଥିଲେ, having remained.
Predicate do. ଥାଲେ, about to remain, or whilst remaining, or on remaining.

VERBAL NOUN.

Nom. ଥିବା, remaining (the act of remaining).
Acc. ଥିବାକୁ, remaining.
Inst. ଥିବାରେ, by remaining.
Dat. ଥିବାକୁ, to remaining.
Abl. ଥିବାରୁ, from remaining.
Gen. ଥିବାର, of remaining.
Loc. ଥିବାରେ, in remaining.

PARTICIPIAL NOUNS.

Gen. ଥିବାର, of having remained.

Abl. ଥିବାରୁ, from having remained.

NOTE 1.—The *simple present* of the indicative and imperative moods differ in form in the third person only, of both numbers. (See pp. 57 and 60). This is the case with every verb in the language; but the two moods may be readily distinguished by the connection.

NOTE 2.—In the preceding conjugations, the literal meanings of the roots have been strictly adhered to. As a matter of convenience the last two—ହୋ। become, and ଥା। remain—will often be translated with the word "be," and its inflections, in the following pages.

When the two are used as auxiliaries to each other, it will materially aid the learner in arriving at a correct idea of the native mode of thought, to keep in mind their literal signification; hence in such places the literal interpretation will be given.

SECTION 2.

THE SUBSTANTIVE VERB.

The substantive verb is conjugated *in full* by combining the second, third and fourth verbal roots given in the preceding section.

Verb To be.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. PRESENT.

Singular.	Plural.
1. ମୁ ଅଛିଁ, I am.	ଅମ୍ଭେମାନେ ଅଛୁଁ, we are.
2. ତୁ ଅଛୁ, thou art.	ତୁମ୍ଭେମାନେ ଅଛ, ye are.
3. ସେ ଅଛି, he is.	ସେମାନେ ଅଛନ୍ତି, they are.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଅଛୁଁ, I am.	Original Plural.
2. ତୁମ୍ଭେ ଅଛ, thou art.	

3. ସେ ଅଛନ୍ତି, he is.

2. Past.

Singular.	Plural.
1. ମୁଁ ଥିଲି, I was.	ଆମ୍ଭେମାନେ ଥିଲୁଁ, we were.
2. ତୁ ଥିଲୁ, thou wast.	ତୁମ୍ଭେମାନେ ଥିଲ, ye were.
3. ସେ ଥିଲା, he was.	ସେମାନେ ଥିଲେ, they were.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଥିଲୁଁ, I was.	Original Plural.
2. ତୁମ୍ଭେ ଥିଲ, thou wast.	

3. ସେ ଥିଲେ, he was.

3. Future.

Singular.	Plural.
1. ମୁଁ ଥିବି,* I shall be.†	ଆମ୍ଭେମାନେ ଥିବୁଁ or ଥିବା, we shall be.
2. ତୁ ଥିବୁ, thou wilt be.	ତୁମ୍ଭେମାନେ ଥିବ, ye will be.
3. ସେ ଥିବ, he will be.	ସେମାନେ ଥିବେ, they will be.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଥିବୁଁ or ଥିବା, I shall be.	Original Plural.
2. ତୁମ୍ଭେ ଥିବ, thou wilt be.	

3. ସେ ଥିବେ, he will be.

---

* This is also used to express doubt, as "I may be" (See p. 58 note.)

† When the idea of "become" is intended, the ହେବ of the third verbal root is used. (See p. 55.)

II. *Tenses compounded with* ହେଉ, *the present participle of* ହେବା *becoming.*

1. Present Definite.

Singular.

1. ମୁ ହେଉଛିଁ, I am becoming, or being.
2. ତୁ ହେଉଛୁ, thou art becoming, or being.
3. ସେ ହେଉଛି, he is becoming, or being.

Plural.

1. ଆମ୍ଭେମାନେ ହେଉଅଛୁଁ,* we are becoming, or being.
2. ତୁମ୍ଭେମାନେ ହେଉଅଛ, ye are becoming, or being.
3. ସେମାନେ ହେଉଅଛନ୍ତି, they are becoming or being.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହେଉଅଛୁଁ, I am becoming, or being. } Original Plural.
2. ତୁମ୍ଭେ ହେଉଅଛ, thou art becoming, or being. } Original Plural.
3. ସେ ହେଉଅଛନ୍ତି, he is becoming, or being.

2. Imperfect.

Singular.

1. ମୁ ହେଉଥିଲି, I was becoming, or being.
2. ତୁ ହେଉଥିଲୁ, thou wast becoming, or being.
3. ସେ ହେଉଥିଲା, he was becoming, or being.

Plural.

1. ଆମ୍ଭେମାନେ ହେଉଥିଲୁଁ, we were becoming, or being.
2. ତୁମ୍ଭେମାନେ ହେଉଥିଲ, ye were becoming, or being.
3. ସେମାନେ ହେଉଥିଲେ, they were becoming, or being.

---

* The ଅ of the ଅଛୁଁ in this and kindred tenses is frequently dropped in rapid speaking, as ଆମ୍ଭେମାନେ ହେଉଛୁଁ we are becoming.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଥିଲୁଁ, I was becoming, or being.
2. ତୁମ୍ଭେ ହେଉଥିଲ, thou wast becoming, or being.

} Original Plural.

3. ସେ ହେଉଥିଲେ, he was becoming, or being.

3. Present Potential.

Singular.

1. ମୁ ହେଉଥିବ,* I may be becoming.
2. ତୁ ହେଉଥିବୁ, thou may'st be becoming.
3. ସେ ହେଉଥିବ, he may be becoming.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଥିବୁଁ or ଥିବା we may be becoming.
2. ତୁମ୍ଭେମାନେ ହେଉଥିବ, ye may be becoming.
3. ସେମାନେ ହେଉଥିବେ, they may be becoming.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଥିବୁଁ or ଥିବା, I may be becoming.
2. ତୁମ୍ଭେ ହେଉଥିବ, thou may'st be becoming.

} Original Plural.

3. ସେ ହେଉଥିବେ, he may be becoming.

---

* This also has a future signification as "I shall be becoming;" it is used also to express doubt as above. The sense is known by the connection.

III. *Tenses compounded with* ହୋଇ, *the past participle of* ହେବା *becoming.*

Past Definite.

Singular.

1. ମୁ ହୋଇଅଛି,* I have become, or been.
2. ତୁ ହୋଇଅଛୁ, thou hast become, or been.
3. ସେ ହୋଇଅଛି, he has become, or been.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଅଛୁଁ, we have become, or been.
2. ତୁମ୍ଭେମାନେ ହୋଇଅଛ, ye have become, or been.
3. ସେମାନେ ହୋଇଅଛନ୍ତି, they have become, or been.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇଅଛୁଁ, I have become, or been. } Original Plural.
2. ତୁମ୍ଭେ ହୋଇଅଛ, thou hast become, or been. } Original Plural.
3. ସେ ହୋଇଅଛନ୍ତି, he has become, or been.

2. Pluperfect.

Singular.

1. ମୁ ହୋଇ ଥିଲି or ହେଇଥିଲି, I had become, or had been.
2. ତୁ ହୋଇ ଥିଲୁ or ହେଇଥିଲୁ, thou hadst become, or hadst been
3. ସେ ହୋଇ ଥିଲା or ହେଇଥିଲା, he had become, or had been.

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* In this and kindred tenses ହୋଇ is often shortened to ହେଇ and the ଅ dropped, as ମୁ ହେଇଛି I have become, or been.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଥିଲୁଁ, we had become, or had been.
2. ତୁମ୍ଭେମାନେ ହୋଇଥିଲ, ye had become, or had been.
3. ସେମାନେ ହୋଇଥିଲେ, they had become, or had been.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇଥିଲୁଁ, I had become, or had been. } Original Plural.
2. ତୁମ୍ଭେ ହୋଇଥିଲ, thou hadst become, or hadst been. } Original Plural.
3. ସେ ହୋଇଥିଲେ, he had become, or had been.

3. PAST POTENTIAL.

Singular.

1. ମୁଁ ହୋଇଥିବି,* I may have become, or may have been.
2. ତୁ ହୋଇଥିବୁ, thou mayst have become, or may'st have been.
3. ସେ ହୋଇଥିବ, he may have become, or may have been.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଥିବୁଁ or ଥିବା, we may have become, or may have been.
2. ତୁମ୍ଭେମାନେ ହୋଇଥିବ, ye may have become, or may have been.
3. ସେମାନେ ହୋଇଥିବେ, they may have become, or may have been.

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* This sometimes has a future signification, as "I shall have become, or shall have been." The ହୋଇ also is frequently shortened to ହେଇ. See preceding page.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହୋଇଥିବୁଁ or ଥିବା, I may have become, or may have been.
2. ତୁମ୍ଭେ ହୋଇଥିବ, thou may'st have become, or may'st have been.

} Original Plural.

3. ହୋଇଥିବେ, he may have become, or may have been.

IV. *Tenses compounded with* ଥାଏଁ, *the simple present of* ଥିବା *remaining.*

1. Past Habitual Definite.

Singular.

1. ମୁଁ ହେଉଥାଏଁ, I *then* was becoming, or *then* was being.
2. ତୁ ହେଉଥା, thou *then* wast becoming, or *then* wast being.
3. ସେ ହେଉଥାଏ, he *then* was becoming, or *then* was being.

Plural.

1. ଆମ୍ଭେମାନେ ହେଉଥାଉଁ, we *then* were becoming, or *then* were being.
2. ତୁମ୍ଭେମାନେ ହେଉଥାଅ, ye *then* were becoming, or *then* were being.
3. ସେମାନେ ହେଉଥାନ୍ତି they *then* were becoming, or *then* were being.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହେଉଥାଉଁ, I *then* was becoming, or *then* was being.
2. ତୁମ୍ଭେ ହେଉଥାଅ, thou *then* wast becoming, or *then* wast being.

} Original Plural.

3. ସେ ହେଉଥାନ୍ତି, he *then* was becoming, or *then* was being.

Aorist Habitual.

Singular.

1. ମୁଁ ହୋଇଥାଏଁ, I *then* had become,* or *then* had been.
2. ତୁ ହୋଇଥା, thou *then* hadst become, or *then* hadst been.
3. ସେ ହୋଇଥାଏ, he *then* had become, or *then* had been.

Plural.

1. ଆମ୍ଭେମାନେ ହୋଇଥାଉଁ, we *then* had become, or *then* had been.
2. ତୁମ୍ଭେମାନେ ହୋଇଥାଅ, ye *then* had become, or *then* had been.
3. ସେମାନେ ହୋଇଥାନ୍ତି, they *then* had become, or *then* had been.

Modern Honorific Singular.

1. ଆମ୍ଭେ ହୋଇଥାଉଁ, I *then* had become, or had been. } Original Plural.
2. ତୁମ୍ଭେ ହୋଇଥାଅ, thou *then* hadst become, or hadst been. } Original Plural.
3. ସେ ହୋଇଥାନ୍ତି, he *then* had become, or had been.

B. SUBJUNCTIVE or CONDITIONAL MOOD.

1. Simple Present.

Singular.

1. ମୁଁ ହୁଅନ୍ତି,† I might‡ become, or if I become.

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* This tense is frequently used in the sense of "I used to become, or used to be;" also in the sense "I sometimes am," hence the name Habitual Aorist.

† If the idea of "being *in a definite state or place* is intended, ଥାନ୍ତି, the corresponding form of ଥିବା| would be used throughout.

‡ Or "would or should;" for "could" there is a distinct verb, as in English.

2. ତୁ ହୁଅନ୍ତୁ, thou mightest become, or if thou become.
3. ସେ ହୁଅନ୍ତା, he might become, or if he become.

Plural.

1. ଅମ୍ଭେମାନେ ହୁଅନ୍ତୁ, we might become, or if we become.
2. ତୁମ୍ଭେମାନେ ହୁଅନ୍ତ, ye might become, or if ye become.
3. ସେମାନେ ହୁଅନ୍ତେ, they might become, or if they become.

2. Present Definite.

Singular.

1. ମୁ ହେଉଥାନ୍ତି, I might be becoming, or if I were becoming.
2. ତୁ ହେଉଥାନ୍ତୁ, thou mightest be becoming, or if thou wert becoming.
3. ସେ ହେଉଥାନ୍ତା, he might be becoming, or if he were becoming.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଥାନ୍ତୁ, we might be becoming, or if we were becoming.
2. ତୁମ୍ଭେମାନେ ହେଉଥାନ୍ତ, ye might be becoming, or if ye were becoming.
3. ସେମାନେ ହେଉଥାନ୍ତେ, they might be becoming, or if they were becoming.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଉଥାନ୍ତୁ, I might be becoming, or if I were becoming.
2. ତୁମ୍ଭେ ହେଉଥାନ୍ତ, thou mightest be becoming, or if thou wert &c. } Original Plural.
3. ସେ ହେଉଥାନ୍ତେ, he might be becoming, or if he were becoming.

3. Past Definite.

Singular.

1. ମୁ ହୋଇଥାନ୍ତି, I might have become, or if I had become.
2. ତୁ ହୋଇଥାନ୍ତୁ, thou mightest have become, or if thou had'st become.
3. ସେ ହୋଇଥାନ୍ତା, he might have become, or if he had become.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଥାନ୍ତୁ, we might have become, or if we had become.
2. ତୁମ୍ଭେମାନେ ହୋଇଥାନ୍ତ, ye might have become, or if ye had become.
3. ସେମାନେ ହୋଇଥାନ୍ତେ, they might have become, or if they had become.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇଥାନ୍ତୁ, I might have become, or if I had become. } Original Plural.
2. ତୁମ୍ଭେ ହୋଇଥାନ୍ତ, thou mightest have become, or if thou hadst become. } Original Plural.
3. ସେ ହୋଇଥାନ୍ତେ, he might have become, or if he had become.

C. IMPERATIVE MOOD.

1. Simple Present.

Singular.

1. ମୁ ହୁଏଁ,* let me become.
2. ତୁ ହୋ, become thou.
3. ସେ ହେଉ, let him become.

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* If the idea of "being" *in a definite state* or *place* is intended, ଥାଏଁ, the imperative of ଥିବା should be used.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଁ, let us become.
2. ତୁମ୍ଭେମାନେ ହୁଅ, become ye.
3. ସେମାନେ ହେଉନ୍ତୁ, let them become.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଁ, let me become. }
2. ତୁମ୍ଭେ ହୁଅ, become thou. } Original Plural.
3. ସେ ହେଉନ୍ତୁ, let him become.

2. CONTINUATIVE INDEFINITE.

Singular.

1. ମୁ ହେଉଥାଏଁ, let me remain becoming.*
2. ତୁ ହେଉଥା, remain thou becoming.
3. ସେ ହେଉଥାଉ, let him remain becoming.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଥାଉଁ, let us remain becoming.
2. ତୁମ୍ଭେମାନେ ହେଉଥାଅ, remain ye becoming.
3. ସେମାନେ ହେଉଥାଉନ୍ତୁ, let them remain becoming.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଥାଉଁ, let me remain becoming. }
2. ତୁମ୍ଭେ ହେଉଥାଅ, remain thou becoming. } Orig. Plu.
3. ସେ ହେଉଥାଉନ୍ତୁ, let him remain becoming.

3. CONTINUATIVE DEFINITE.

Singular.

1. ମୁ ହୋଇଥାଏଁ, let me remain become.
2. ତୁ ହୋଇଥା, remain thou become.
3. ସେ ହୋଇଥାଉ, let him remain become.

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* In English idiom we should say "Let me go on becoming."

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଥାଉଁ, let us remain become.
2. ତୁମ୍ଭେମାନେ ହୋଇଥାଅ, remain ye become.
3. ସେମାନେ ହୋଇଥାଉନ୍ତୁ, let them remain become.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇଥାଉଁ, let me remain become. } Orig. Plu.
2. ତୁମ୍ଭେ ହୋଇଥାଅ, remain thou become. } Orig. Plu.
3. ସେ ହୋଇଥାଉନ୍ତୁ, let him remain become.

The participles and verbal nouns have been given already* in connection with the two parts ହେବା and ଥିବା, and it is not necessary to repeat them here.

Sometimes a participle of ହେବା and a verbal noun of ଥିବା are combined; as,

ହୋଇ ଥିବାର, of remaining become,
ହୋଇ ଥିବାରୁ, from remaining become.

The learner will have no difficulty with these compounds after having made himself acquainted with the *separate* parts.

There are, also, two other participles, compounds of ହେବା and ଥିବା, which could not be given previously. They are of the same class as the Aorist participle ହୋଇଲେ.

1. Aorist participle ହୋଇଲେ or ହେଲେ having become.
2. Present conditional part. ହେଉଥିଲେ were (it) becoming.
3. Past ditto ditto ହୋଇଥିଲେ had (it) become.

There being no exact equivalents in English for these participles, it is very difficult to translate them *accurate-*

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* See pp. 57, and 60.

ly perhaps they will be understood from the following examples. They are selected from the verb "To do," as it is easier to construct and understand sentences, involving the use of these participles, with an active verb.

1. Present conditional participle.

ଅମ୍ଭେ କରୁଥିଲେ କରୁଥାନ୍ତୁ, If I were doing I might be doing.

That is, were I disposed to do, I might now be doing (a certain work).

ତୁମ୍ଭେ କରୁଥିଲେ କରୁଥାନ୍ତ, were you doing, you might be doing.

That is, were you disposed to do, you might now be doing &c.

2. Past conditional participle.

ଅମ୍ଭେ କରିଥିଲେ କରିଥାନ୍ତୁ, Had I done, I might have done.

That is, had I attempted to do I might have done (it).

ତୁମ୍ଭେ କରିଥିଲେ କରିଥାନ୍ତ, Had you done, you might have done.

That is, Had you attempted to do, you might have done (it).

The learner has probably observed that the Present Conditional Participle is used in connection with the Present Definite of the Subjunctive; and the Past Conditional Participle with the Past Definite of the same mood.

These participles seem to have been formed expressly for these two tenses. They must not be confounded with those persons and tenses of the verb which are the same in form with themselves; the participle is the same *in all persons*, and is always used in connection with the tenses named above.

7

The Aorist Participle, as its name signifies, is used with different tenses of the verb; as,

କରିଲେ ହେବ, having done (it) will be.

That is, having done (so and so) something will be accomplished.

କରିଲେ ହୁଅନ୍ତା, having done (it) might be.

That is, having done (so and so) something might be accomplished.

ଚାଷ କଲେ ଧାନ ହୁଅନ୍ତା, having cultivated, rice would be.

That is, should I cultivate, a crop of rice might be obtained.

With the third verbal root, ହୋ "become," the negative particle is often combined in the simple tenses; as,

INDICATIVE MOOD.

1. Simple Present.

Singular.

1. ମୁଁ ନୁହେଁ, I become not.*
2. ତୁ ନୁହ, thou becomest not.
3. ସେ ନୁହେ, he becomes not.

Plural.

1. ଆମ୍ଭେମାନେ ନାହୁଁ, we become not.
2. ତୁମ୍ଭେମାନେ ନାହଁ, ye become not.
3. ସେମାନେ ନାହାନ୍ତି, they become not.

Modern Honorific Singular

1. ଆମ୍ଭେ ନାହୁଁ, I become not. } Original Plural.
2. ତୁମ୍ଭେ ନାହଁ, thou becomest not.
3. ସେ ନାହାନ୍ତି, he becomes not.

* This will often require, (perhaps most frequently,) the English phrase "I am not" &c., &c.

2. Simple Past.

Singular.

1. ମୁ ନୋହିଲି, I became not.*
2. ତୁ ନୋହିଲୁ, thou becamest not.
3. ସେ ନୋହିଲା, he became not.

Plural.

1. ଅମ୍ଭେମାନେ ନୋହିଲୁଁ, we became not.
2. ତୁମ୍ଭେମାନେ ନୋହିଲ, ye became not.
3. ସେମାନେ ନୋହିଲେ, they became not.

Modern Honorific Singular.

1. ଅମ୍ଭେ ନୋହିଲୁ I became not. }
2. ତୁମ୍ଭେ ନୋହିଲ, thou becamest not. } Original Plural.
3. ସେ ନୋହିଲେ, he became not.

Note.—The Simple Present combined with the negative particle is common, the Simple Past with this combination is less common.

3. Simple Future.

Singular.

1. ମୁ ନୋହିବି, I shall not become.
2. ତୁ ନୋହିବୁ, thou wilt not become.
3. ସେ ନୋହିବ, he will not become.

Plural.

1. ଅମ୍ଭେମାନେ ନୋହିବୁଁ or ବା, we shall not become.
2. ତୁମ୍ଭେମାନେ ନୋହିବ, ye will not become.
3. ସେମାନେ ନୋହିବେ, they will not become.

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* This will very frequently be better translated by "I was not.'

Modern Honorific Singular.

1. ଅମ୍ଭେ ନୋହିବୁଁ or ବା, I shall not become. } Orig. Plu.
2. ତୁମ୍ଭେ ନୋହିବ, thou wilt not become. }
3. ସେ ନୋହିବେ, he will not become.

The negative particle is not combined with the other tenses, nor with these in the case of any other verb, but is written separately; as,

ଅମ୍ଭେ ହୋଇ ନ ଥିଲୁଁ, I did (or had) not become.

It is, however, combined with the aorist participle ହୋଇଲେ having become; as ନୋହିଲେ not having become, also with the participial nouns; as,

Gen. ନୋହିବାର, of not having become.

Abl. ନୋହିବାରୁ, from not having become.

Note.—In the conjugation of the substantive verb, the literal and original meaning of ହୋ "become," and all its inflections, has been, as far as practicable, adhered to; though in very many cases the simple "be" of the English would have been preferable. The author's reason for this is, that he experienced no little difficulty in acquiring an idiomatic use of the two parts ହେବା and ଥିବା, for want of a right understanding of their literal signification from the first. In this he is not alone; for he very often hears other Europeans use the two parts as synonyms, proving that they have no proper knowledge of the distinction. It is hoped the plan adopted in the preceding conjugation will prevent a recurrence of this vicious idiom on the part of the learner.

ILLUSTRATIONS OF THE USE OF THE SUBSTANTIVE VERB.

Oriya.	*Lit. translation.*	*English idiom.*
ସେମାନଙ୍କର କଥାରେ ମୋର ବିଶ୍ୱାସ ହୁଏ ନାହିଁ.	Their word in my faith becomes not.	I have no faith in their word.
ଗତ ବରଷେ ଯଥେଷ୍ଟ ଧାନ ହୋଇ ଥିଲା.	Past year in plenty rice did become.	Last year there was an abundance of rice.
ଅଉ ବର୍ଷା ହୋଇଥିଲେ ଅଧିକ ଧାନ ହୋଇଥାନ୍ତା.	More rain had there been, more rice would have become.	If there had been more rain, there would have been more rice.
ଅବଧାନ କେମନ୍ତ ଅଛ ?	Sir, how are ? (you)	How do you do, sir ?
ପୂର୍ବରୁ ଅନେକ ଭଲ ଅଛୁଁ.	Former than much well am.	I am much better than I was.
ଈଶ୍ୱରଙ୍କର ଅନୁଗ୍ରହରେ ଅମ୍ଭେ ପ୍ରାୟ ସୁସ୍ଥ ହୋଇ ଅଛୁଁ.	God's favor by I nearly well become am.	By God's mercy, I am nearly well.
ବୋଧ କର, ତୁମ୍ଭର ଲେଖା କ୍ରମେ୨ ମନ୍ଦ ହେଉଅଛି.	(I) thought make, your writing gradually bad becoming is.	I think your writing is getting worse and worse.
ସେମାନେ ସକଳ ଘୋର ନିଦ୍ରାରେ ନିଦ୍ରାଗତ ହୋଇଥିଲେ.	They all heavy sleep in asleep become were.	They were all fast asleep.

Oriya.	*Lit. translation.*	*English idiom.*
ଅମ୍ଭେ କୌଣସି ପ୍ରକାରେ ଏଥିରେ ସମ୍ମତ ହେବାକୁ ନ ପାରୁ.	I any way in, this in willing to be not can.	I can in no way consent to this.
ମୁଁ କେବେ ୨ ବେମାର ହୋଇ ଥାଏଁ.	I when when ill become remain.	I sometimes get ill.
ଡାକ୍ତର ଯେତେବେଳେ ଆସିଲେ, ମୁଁ ଭଲ ହେଉଥାଏଁ.	Doctor when came, I well becoming remained.	When the doctor came, I was getting better.
ସ୍ତ୍ରୀର ପ୍ରତି ତାହାର ବଡ଼ ରାଗ ପ୍ରକାଶିତ ହୋଇ ଥାଏ.	Wife's towards his great anger manifest become remains.	He *habitually* manifests great anger toward his wife.
ତୁମ୍ଭେ ଜାଗ୍ରତ ହୋଇଥାଅ.	You watchful become remain.	Continue watchful.
ତୁମ୍ଭର ବଡ଼ ଭ୍ରାନ୍ତି ହୋଇଥିବ.	Your great mistake become may be (or will be. See p. 66).	You may have been greatly mistaken.
ଶୁଣିବାକୁ ପାଇ ଯେ ରାମ ଭଲ ହେଉଅଛି.	To hear find, that Ráma well becoming is.	I hear that Ráma is getting better.
ସେ ଭଲ ହେଉଥିବ ଅମ୍ଭେ ଜାଣି ନା।	He well becoming may be, I know not.	He may be getting better, I don't know.
ଭଲ ହୁଅନ୍ତା, ମାତ୍ର ଔଷଧ ଖାଉ ନାହିଁ.	Well might become, but medicine eating is not.	He might recover, but he takes no medicine.
ସହରରେ ଅନେକ ଲୋକ* ଥାନ୍ତି.	City in many people remain.	Many people are (or stay) in the city.

ଜଳରେ ମାଛ ଥାଏ	Water in fish remains.	Fish live in water.
ସେଠାରେ ଅମ୍ଭେ ଥିଲୁଁ	That place in I remained.	I was there.
ସେ ସମୟରେ ଅମ୍ଭର ବଡ଼ କାଶ ହୋଇ ଥାଏ.	That time in my great cough become remained.	At that time I had a severe cough.
କାହିଁରେ ଭଲ ହେବ ?	What by well will become.	By what can it be cured ?
ସାହେବଙ୍କର ଔଷଧରେ ଅନେକ ଲୋକମାନେ ସେ ସମୟରେ ସୁସ୍ଥ ହେଉ ଥାନ୍ତି.	Sahib's medicine by many people that time in well becoming remain.	By the Sahib's medicine many people were at that time getting well.
ସାହେବଙ୍କର ଔଷଧରେ ଅନେକ ଲୋକମାନେ ସୁସ୍ଥ ହୋଇଥାନ୍ତି.	Sahib's medicine by many people well become remain.	By the Sahib's medicine many people get well.
କାରାଗାରରେ ଦଶ ଲୋକର ବନ୍ଦ ହେବାର ଦେଖିଲୁଁ.	Jail in ten persons shut up becoming† (I) saw.	I saw ten persons shut up in Jail.
ସେଠାରେ ଥିବାରୁ ଅମ୍ଭେ ସବୁ କଥା ଶୁଣିଲୁଁ.	There remaining from I all words heard. [was.	Being present, I heard every thing. [sence.
ଅମ୍ଭର ଥିବାରେ ସେ ଅସନ୍ତୁଷ୍ଟ ହେଲା.	My remaining at, he displeased	He was displeased at my pre-
ଅମ୍ଭେମାନେ ସବୁ ଜିଜ ବହୁ ଥିବା, ଓ ଭାତ ହେଉ ଥାଉ.	We all things will be carrying, and the cooked-rice becoming let remain.	Let the rice go on cooking while we carry all the things.

* This word is very often used in the singular, with an adjective conveying plurality of idea.

† Verbal noun, see p. 57.

SECTION 3.

The Active Verb (ସକର୍ମକ କ୍ରିୟା).

କରିବା doing.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. Simple Present.

Singular.	Plural.
1. ମୁଁ କରେଁ, I do.	ଆମ୍ଭେମାନେ କରୁଁ, we do.
2. ତୁ କରୁ, thou doest.	ତୁମ୍ଭେମାନେ କର, ye do.
3. ସେ କରେ* he does.	ସେମାନେ କରନ୍ତି, they do.

Modern Honorific.

1. ଆମ୍ଭେ କରୁଁ, I do. } Original Plural.
2. ତୁମ୍ଭେ କର, thou doest. } Original Plural.
3. ସେ କରନ୍ତି, he does.

2. Simple Past.

Singular.	Plural.
1. ମୁଁ କଲି, I did.	ଆମ୍ଭେମାନେ କଲୁଁ or କରିଲୁଁ, we did.
2. ତୁ କଲୁ, thou didst.	ତୁମ୍ଭେମାନେ କଲ or କରିଲ, ye did.
3. ସେ କଲା, he did.	ସେମାନେ କଲେ or କରିଲେ, they did.

Modern Honorific Singular.

1. ଆମ୍ଭେ କଲୁଁ or କରିଲୁଁ, I did. } Original Plural.
2. ତୁମ୍ଭେ କଲ or କରିଲ, thou didst. } Original Plural.
3. ସେ କଲେ or କରିଲେ. he did.

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* This is କରଇ abbreviated; the latter is occasionally heard, but is chiefly confined to literature.

3. Simple Future.

Singular.	Plural.
1. ମୁ କରିବ,* I shall do.	ଅମ୍ଭେମାନେ କରିବୁଁ or ବା, we shall do.
2. ତୁ କରିବୁ, thou wilt do.	ତୁମ୍ଭେମାନେ କରିବ, ye will do.
3. ସେ କରିବ, he will do.	ସେମାନେ କରିବେ, they will do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରିବୁଁ or ବା, I shall do. } Original Plural.
2. ତୁମ୍ଭେ କରିବ, thou wilt do. }
3. ସେ କରିବେ, he will do.

II. *Tenses compounded with* କରୁ, *the Pres. Part. of* କରିବା *doing, and the substantive verb.*

1. Present Definite.

Singular.	Plural.
1. ମୁ କରୁଛି,† I am doing.	ଅମ୍ଭେମାନେ କରୁଅଛୁଁ, we are doing.
2. ତୁ କରୁଛୁ, thou art doing.	ତୁମ୍ଭେମାନେ କରୁଅଛ, ye are doing.
3. ସେ କରୁଛି, he is doing.	ସେମାନେ କରୁଅଛନ୍ତି, they are doing.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଅଛୁଁ, I am doing.
2. ତୁମ୍ଭେ କରୁଅଛ, thou art doing.
3. ସେ କରୁଅଛନ୍ତି, he is doing.

2. Imperfect.

Singular.

1. ମୁ କରୁଥିଲି, I was doing.
2. ତୁ କରୁଥିଲୁ, thou wast doing.
3. ସେ କରୁଥିଲା, he was doing.

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* This is often vulgarly pronounced କରିମି, but the latter is manifestly a corruption.

† This is କରୁଅଛି abbreviated by dropping the ଅ; a very common occurrence, especially in rapid speaking.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥିଲୁଁ, we were doing.
2. ତୁମ୍ଭେମାନେ କରୁଥିଲ, ye were doing.
3. ସେମାନେ କରୁଥିଲେ, they were doing.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥିଲୁଁ, I was doing.
2. ତୁମ୍ଭେ କରୁଥିଲ, thou wast doing.

} Original Plural.

3. ସେ କରୁଥିଲେ, he was doing.

3. Present Potential.

Singular.

1. ମୁ କରୁଥିବ, I may be doing,* or I shall be doing.
2. ତୁ କରୁଥିବୁ, thou may'st be doing, or wilt be doing.
3. ସେ କରୁଥିବ, he may be doing, or he will be doing.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥିବୁଁ or ଥିବା, we may be doing, or shall be doing.
2. ତୁମ୍ଭେମାନେ କରୁଥିବ, ye may be doing, or will be doing.
3. ସେମାନେ କରୁଥିବେ, they may be doing, or will be doing.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥିବୁଁ or ଥିବା, I may be doing, or shall be doing.
2. ତୁମ୍ଭେ କରୁଥିବ, thou may'st be doing, or wilt be doing.

} Original Plu.

3. ସେ କରୁଥିବେ, he may be doing, or will be doing.

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* This tense is used with a future signification also, the tense to be known by the connection.

III. *Tenses compounded with* କରି, *the Past Part. of* କରିବା *doing, and the substantive verb.*

1. Past Definite.

Singular.

1. ମୁ କରିଛିଁ, I have done.
2. ତୁ କରିଛୁ, thou hast done.
3. ସେ କରିଛି, he has done.

Plural.

1. ଅମ୍ଭେମାନେ କରିଅଛୁଁ, we have done.
2. ତୁମ୍ଭେମାନେ କରିଅଛ, ye have done.
3. ସେମାନେ କରିଅଛନ୍ତି, they have done.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରିଅଛୁଁ, I have done. } Original Plural.
2. ତୁମ୍ଭେ କରିଅଛ, thou hast done. } Original Plural.
3. ସେ କରିଅଛନ୍ତି, he has done.

2. Pluperfect.

Singular.

1. ମୁ କରିଥିଲି, I had done, or did do.
2. ତୁ କରିଥିଲୁ, thou hadst done, or didst do.
3. ସେ କରିଥିଲା, he had done, or did do.

Plural.

1. ଅମ୍ଭେମାନେ କରିଥିଲୁଁ, we had done, or did do.
2. ତୁମ୍ଭେମାନେ କରିଥିଲ, ye had done, or did do.
3. ସେମାନେ କରିଥିଲେ, they had done, or did do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରିଥିଲୁଁ, I had done, or did do. } Orig. Plu.
2. ତୁମ୍ଭେ କରିଥିଲ, thou hadst done, or did do. } Orig. Plu.
3. ସେ କରିଥିଲେ, he had done, or did do.

3. Past Potential.

Singular.

1. ମୁ କରିଥିବ,* I may have done, or shall have done.
2. ତୁ କରିଥିବୁ, thou may'st have done, or wilt have done.
3. ସେ କରିଥିବ, he may have done, or will have done.

Plural.

1. ଅମ୍ଭେମାନେ କରିଥିବୁଁ, or ଥିବା, we may have done, or shall have done.
2. ତୁମ୍ଭେମାନେ କରିଥିବ, ye may have done, or will have done.
3. ସେମାନେ କରିଥିବେ, they may have done, or will have done.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରିଥିବୁଁ or ଥିବା, I may have done, or shall have done.
2. ତୁମ୍ଭେ କରିଥିବ, thou may'st have done, or wilt have done.

(1 and 2: Original Plural.)

3. ସେ କରିଥିବେ, he may have done, or will have done.

IV. *Tenses compounded with* ଥାଉଁ, *the Pres. Part. of* ଥିବା *remaining.*

1. Past Habitual Definite.

Singular.

1. ମୁ କରୁଥାଏଁ, I *then* was doing.
2. ତୁ କରୁଥା, thou *then* wast doing.
3. ସେ କରୁଥାଏ, he *then* was doing.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥାଉଁ, we *then* were doing.
2. ତୁମ୍ଭେମାନେ କରୁଥାଅ, ye *then* were doing.
3. ସେମାନେ କରୁଥାନ୍ତି, they *then* were doing.

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* This also has a future signification; sense to be known by connection.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥାଉଁ, I *then* was doing.
2. ତୁମ୍ଭେ କରୁଥାଅ, thou *then* wast doing.

} Original Plural.

3. ସେ କରୁଥାନ୍ତି, he *then* was doing.

2. Aorist Habitual.

Singular.

1. ମୁ କରିଥାଏଁ, I *then* had done, or used to do.
2. ତୁ କରିଥା, thou *then* had'st done, or used'st to do.
3. ସେ କରିଥାଏ, he *then* had done, or used to do.

Plural.

1. ଅମ୍ଭେମାନେ କରିଥାଉଁ, we *then* had done, or used to do.
2. ତୁମ୍ଭେମାନେ କରିଥାଅ, ye *then* had done, or used to do.
3. ସେମାନେ କରିଥାନ୍ତି, they *then* had done, or used to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରିଥାଉଁ, I *then* had done, or used to do.
2. ତୁମ୍ଭେ କରିଥାଅ thou *then* hadst done. or used'st to do.

} Original Plural.

3. ସେ କରିଥାନ୍ତି, he *then* had done, or used to do.

B. SUBJUNCTIVE CONDITIONAL MOOD.

1. Simple Present.

Singular.

1. ମୁ କରନ୍ତି, I might* do, or if I do.
2. ତୁ କରନ୍ତୁ, thou mightest do, or if thou do.
3. ସେ କରନ୍ତା, he might do, or if he do.

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* Or "would or should."

Plural.

1. ଅମ୍ଭେମାନେ କରନ୍ତୁ, we might do, or if we do.
2. ତୁମ୍ଭେମାନେ କରନ୍ତ, ye might do, or if ye do.
3. ସେମାନେ କରନ୍ତେ, they might do, or if they do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରନ୍ତୁ, I might do, or if I do. } Orig. Plu.
2. ତୁମ୍ଭେ କରନ୍ତ, thou mightest do, or if thou do. } Orig. Plu.
3. ସେ କରନ୍ତେ, he might do, or if he do.

2. Present Definite.

Singular.

1. ମୁ କରୁଥାନ୍ତି, I might be doing, or if I were doing.
2. ତୁ କରୁଥାନ୍ତୁ, thou mightest be doing, or if thou wert doing.
3. ସେ କରୁଥାନ୍ତା, he might be doing, or if he were doing.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥାନ୍ତୁ, we might be doing, or if we were doing.
2. ତୁମ୍ଭେମାନେ କରୁଥାନ୍ତ, ye might be doing, or if ye were doing.
3. ସେମାନେ କରୁଥାନ୍ତେ, they might be doing, or if they were doing.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥାନ୍ତୁ, I might be doing, or if I were doing. } Original Plu.
2. ତୁମ୍ଭେ କରୁଥାନ୍ତ, thou mightest be doing, or if thou wert doing. } Original Plu.
3. ସେ କରୁଥାନ୍ତେ, he might be doing, or if he were doing.

3. Past Definite.

Singular.

1. ମୁ କରିଥାନ୍ତି, I might have done, or if I had done.
2. ତୁ କରିଥାନ୍ତୁ, thou mightest have done, or if thou had'st done.
3. ସେ କରିଥାନ୍ତା, he might have done, or if he had done.

Plural.

1. ଆମ୍ଭେମାନେ କରିଥାନ୍ତୁ, we might have done, or if we had done.
2. ତୁମ୍ଭେମାନେ କରିଥାନ୍ତ, ye might have done, or if ye had done.
3. ସେମାନେ କରିଥାନ୍ତେ, they might have done, or if they had done.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରିଥାନ୍ତୁ, I might have done, or if I had done. } Original Plu.
2. ତୁମ୍ଭେ କରିଥାନ୍ତ, thou mightest have done. or if thou had'st done. } Original Plu.
3. ସେ କରିଥାନ୍ତେ, he might have done, or if he had done.

C. IMPERATIVE MOOD.

1. Simple Present.

Singular.	Plural.
1. ମୁ କରେଁ, let me do.	ଆମ୍ଭେମାନେ କରୁଁ, let us do.
2. ତୁ କର୍, do thou.	ତୁମ୍ଭେମାନେ କର, do ye.
3. ସେ କରୁ, let him do.	ସେମାନେ କରନ୍ତୁ, let them do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରୁଁ, let me do. } Original Plural.
2. ତୁମ୍ଭେ କର, do thou. } Original Plural.
3. ସେ କରନ୍ତୁ, let him do.

2. Continuative Indefinite.

Singular.

1. ମୁ କରୁଥାଏଁ, let me remain doing.*
2. ତୁ କରୁଥା, remain thou doing.
3. ସେ କରୁଥାଉ, let him remain doing.

Plural.

1. ଆମ୍ଭେମାନେ କରୁଥାଉଁ, let us remain doing.
2. ତୁମ୍ଭେମାନେ କରୁଥାଅ, remain ye doing.
3. ସେମାନେ କରୁଥାଉନ୍ତୁ. let them remain doing.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରୁଥାଉଁ, let me remain doing. 2. ତୁମ୍ଭେ କରୁଥାଅ, remain thou doing.	} Original Plu.

3. ସେମାନେ କରୁଥାଉନ୍ତୁ, let them remain doing.

3. Continuative Definite.

Singular.

1. ମୁ କରିଥାଏଁ, let me have done, or continue to do.†
2. ତୁ କରିଥା, do thou have done, or continue to do.
3. ସେ କରିଥାଉ, let him have done, or continue to do.

Plural.

1. ଆମ୍ଭେମାନେ କରିଥାଉଁ, let us have done, or continue to do.
2. ତୁମ୍ଭେମାନେ କରିଥାଅ, do ye have done, or continue to do.
3. ସେମାନେ କରିଥାଉନ୍ତୁ, let them have done, or continue to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରିଥାଉଁ, let me have done, or continue to do. 2. ତୁମ୍ଭେ କରିଥାଅ do thou have done, or continue to do.	} Original Plural.

3. ସେ କରିଥାଉନ୍ତୁ, let him have done, or continue to do.

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* Or, let me go on doing (the work I am engaged in).

† Or, let me habitually do.

PARTICIPLES.

Pres. Part. କରୁଁ* doing.
Continuative Pres. Part. କରୁ’ continuously doing.
Past Part. କରି done.
Continuative Past Part. କରି’ continuously done.
Aorist Part. କରିଲେ or କଲେ, having done.
Present conditional Part. କରୁଥିଲେ were (I, thou, or he) doing.
Past conditional Part. କରିଥିଲେ had (I, thou, or he) done.
Predicate Participle, କରନ୍ତେ about to do, or on doing, or whilst doing.

VERBAL NOUNS.

Nom.	କରିବା, doing (the act of doing).
Accu.	କରିବାକୁ, doing.
Inst.	କରିବାରେ, by doing.
Dat.	କରିବାକୁ, to doing.
Abl.	କରିବାରୁ, from doing.
Gen.	କରିବାର, of doing.
Loc.	କରିବାରେ, in doing.

PARTICIPIAL NOUNS.

Gen.	କଲାର, of having done.
Abl.	କଲାରୁ, from having done.

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* The ଚନ୍ଦ୍ରବିନ୍ଦୁ is used or dropped at pleasure in this participial form.

ILLUSTRATIONS OF THE USE OF THE ACTIVE VERB.

Oriya.	*Lit. translation.*	*English idiom.*
ଗୋପାଳ ରାମକୁ ମାରିଲା.	Gopal Rama struck.	Gopal struck Rama.
ସେ ଚିଠି ଲେଖିବେ.	He a letter will write.	He will write a letter.
ଆମ୍ଭେ ତାହାଙ୍କୁ ଦେଖିଲୁଁ.	I him saw.	I saw him.
ଅନାମ, ପ୍ରସାଦକୁ ଡାକ.	Anám, Prasád call.	Anám, call Prasád.
ରଥିଆ ଡାକଛି.	Rathiyá called is.	Rathiyá has called (him).
ସେ ଶୁଣିଲା କି?	He heard, what?	Did he hear?
ସେ ଶୁଣିଥିବ.	He heard may be.	He may have heard.
ତୁମ୍ଭେ ଡାକ ଥାଅ.	You called remain.	You continue to call.
ରାଧାନାଥ ଆସି ଅଛି.	Rádhá Náth come is.	Rádhá Náth has come.
ଆଉ କେହୁ ଆସିଅଛି କି?	More any one come is, what?	Has any one else come?
ନା, ତାହାଙ୍କର ଭାଇ ଆସିଥାନ୍ତା, ମାତ୍ର ବେରାମ ହୋଇଅଛି.	No, his brother come would be, but he ill become is.	No, his brother would have come, but he is ill.
ସେ କହିଲେ ଯେ ଆସନ୍ତା ହପ୍ତାରେ ଆସିବେ.	He said that coming week in he will come.	He said that he would come next week.
ସେହି ପୁସ୍ତକ ମୁଁ ଦେଖନ୍ତି.	That book I would see.	I would like to see that book.

ଏବେବେଳେ ସମୟ ନାହିଁ, କାଲି ଦେଖିବାକୁ ପାରିବ.	Now time is not, to-morrow to see will be able.	There is not time now, you can see it to-morrow.
ସୁଯୋଗ ହୋଇଲେ ଦେଖିବା.	Opportunity having become will see.	If there be an opportunity I will see it.
ଆମ୍ଭେ ରାମକୁ ଦେବାକୁ କହିଥିଲୁଁ.	I Ráma to give told was.	I did tell Ráma to give.
କି କାହାକୁ ଦେବ.	What whom to will give?	What will (he) give? and to whom?
ଆମ୍ଭେ ସେହି ମନୁଷ୍ୟକୁ ଟଙ୍କା ଦେଇଥାନ୍ତୁ, ମାତ୍ର ହାତେ କିଛି ଥିଲା ନାହିଁ.	I that person to rupees given would be, but hand in a little was not.	I would have given that person money, but I had nothing in hand.
ଗୋବିନ୍ଦକୁ ବୋଇଲ ନାହିଁ କିପାଇଁ?	Gobinda to told not, wherefore?	Why did you not tell Gobinda.
ମୁଁ କି ସର୍ବଦା କହୁଥିବ.	I, what, always telling shall be?	What! shall I always be telling?
ଅନୁମତି ହେଲେ, ଆମ୍ଭେ ନିବେଦନ କରନ୍ତୁ.	Permission having become, I petition would make.	With your permission, I would present a request.
ରାଧାନାଥ ବଡ଼ ଭୟ କରେ.	Rádánáth great fear does.	Rádánáth is much afraid.
ଆମ୍ଭେ ଆପଣାର ପୁତ୍ରକୁ ବଡ଼ ପ୍ରେମ କରୁଁ.	I my own son much love do.	I love my son very much.

Oriya.	*Lit. translation.*	*English idiom.*
ମୁନିବଙ୍କର ସନ୍ତୋଷଜନକ କର୍ମ କରିବାକୁ ଇଚ୍ଛୁ.	Master's pleasure producing work to do desire.	(I) desire to do what pleases the master.
ଏହି କର୍ମ କେ କରିଥିଲା ?	This work who done was ?*	Who did this work ?
ସେହି କର୍ମ ନିକାଶ କରିଅଛ, କି ?	That work finish done are ?*	Have you finished that work ?
ନିକାଶ କରିଥାନ୍ତି, କିନ୍ତୁ ସମୟ ଥିଲା ନାହିଁ.	Finish done would be, but time was not.	I might have finished it, but there was not time (to complete it).
ତାହା କରିଲେ, ଭଲ ହୁଅନ୍ତା.	That having done, well would be.	It would be well to do that.
ଆପଣ କିଛି ଦେଉନ୍ତୁ.	His honor something let give.	Your honour, please give (me) something.

* These and similar phrases in the literal translations will strike the English student as being very strange, they arise from the fact that there is no equivalent for the English word "have" in Oriya ; so instead of saying "Have you done it ?" the Oriya is obliged to say "Are you done it ?" Instead of "He had done it," "He was done it."

SECTION 4.

The verb "to go" is used as an auxiliary in the conjugation of the passive verb; hence it is given next.

It is derived from two Sanskrit roots ଗମ୍ and ଯା, both of which mean "to go." The simple past tense is derived from the former, and all the other tenses are derived from the latter.

The root *in Oriya* is the second person, singular, present, indicative of the verb.

ଯା (or ଯିବା) to go.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. Simple Present.

Singular.	Plural.
1. ମୁଁ ଯାଏଁ, I go.	ଅମ୍ଭେମାନେ ଯାଉଁ, we go.
2. ତୁ ଯା, thou goest.	ତୁମ୍ଭେମାନେ ଯାଅ, ye go.
3. ସେ ଯାଏ, he goes.	ସେମାନେ ଯାନ୍ତି, they go.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଁ, I go. } Original Plural.
2. ତୁମ୍ଭେ ଯାଅ, thou goest. } Original Plural.
3. ସେ ଯାନ୍ତି, he goes.

2. Simple Past.

Singular.	Plural.
1. ମୁଁ ଗଲି, I went.	ଅମ୍ଭେମାନେ ଗଲୁଁ, we went.
2. ତୁ ଗଲୁ, thou wentest.	ତୁମ୍ଭେମାନେ ଗଲ, ye went.
3. ସେ ଗଲା, he went.	ସେମାନେ ଗଲେ, they went.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଗଲୁଁ, I went. } Original Plural.
2. ତୁମ୍ଭେ ଗଲ, thou wentest. } Original Plural.
3. ସେ ଗଲେ, he went.

3. Simple Future.

Singular.	Plural.
1. ମୁଁ ଯିବି,* I shall go.	ଅମ୍ଭେମାନେ ଯିବୁଁ or ବା, we shall go.
2. ତୁ ଯିବୁ, thou wilt go.	ତୁମ୍ଭେମାନେ ଯିବ, ye will go.
3. ସେ ଯିବ, he will go.	ସେମାନେ ଯିବେ, they will go.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯିବୁଁ or ବା, I shall go. } Original Plural.
2. ତୁମ୍ଭେ ଯିବ, thou wilt go. }
3. ସେ ଯିବେ, he will go.

II. *Tenses compounded with* ଯାଉ, *the* ***Pres Part.*** *of* ଯିବା *going.*

1. Present Definite.

Singular.

1. ମୁଁ ଯାଉଛି,† I am going.
2. ତୁ ଯାଉଛୁ, thou art going.
3. ସେ ଯାଉଛି, he is going.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଅଛୁଁ, we are going.
2. ତୁମ୍ଭେମାନେ ଯାଉଅଛ, ye are going.
3. ସେମାନେ ଯାଉଅଛନ୍ତି. they are going.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଅଛୁଁ, I am going. } Original Plural.
2. ତୁମ୍ଭେ ଯାଉଅଛ, thou art going. }
3. ସେ ଯାଉଅଛନ୍ତି, he is going.

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* This is often pronounced ଯିମି, but the latter is a vulgarism.

† The ଅ in ଅଛ is *usually* dropped in the singular.

2. Imperfect.

Singular.

1. ମୁ ଯାଉଥିଲି, I was going.
2. ତୁ ଯାଉଥିଲୁ, thou wast going.
3. ସେ ଯାଉଥିଲା, he was going.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଥିଲୁଁ, we were going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥିଲ, ye were going.
3. ସେମାନେ ଯାଉଥିଲେ, they were going.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଥିଲୁଁ, I was going.
2. ତୁମ୍ଭେ ଯାଉଥିଲ, thou wast going. } Original Plural.
3. ସେ ଯାଉଥିଲେ, he was going.

3. Present Potential.

Singular.

1. ମୁ ଯାଉଥିବି,* I may be going, or shall be going.
2. ତୁ ଯାଉଥିବୁ, thou may'st be going, or wilt be going.
3. ସେ ଯାଉଥିବ, he may be going, or will be going.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଥିବୁଁ or ଥିବା, we may be going, or shall be going.
2. ତୁମ୍ଭେ ଯାଉଥିବ, ye may be going, or will be going.
3. ସେମାନେ ଯାଉଥିବେ, they may be going or will be going.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଥିବୁଁ or ଥିବା, I may be going, or shall be going.
2. ତୁମ୍ଭେ ଯାଉଥିବ, thou may'st be going, or wilt be going. } Original Plural.
3. ସେ ଯାଉଥିବେ, he may be going, or will be going.

* This form is used both in Present and Future; the tense to be recognized by the connection.

III. *Tenses compounded with* ଯାଇ, *the Past Part. of* ଯିବା *going.*

1. Past Definite.

Singular.

1. ମୁ ଯାଇଛି,* I have gone.
2. ତୁ ଯାଇଛୁ, thou hast gone.
3. ସେ ଯାଇଛି, he has gone.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଇଅଛୁଁ, we have gone.
2. ତୁମ୍ଭେମାନେ ଯାଇଅଛ, ye have gone.
3. ସେମାନେ ଯାଇଅଛନ୍ତି, they have gone.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଇଅଛୁଁ, I have gone. } Original Plural.
2. ତୁମ୍ଭେ ଯାଇଅଛ, thou hast gone. }
3. ସେ ଯାଇଅଛନ୍ତି, he has gone.

2. Pluperfect.

Singular.

1. ମୁ ଯାଇଥିଲି, I did go, or had gone.
2. ତୁ ଯାଇଥିଲୁ, thou did'st go, or had'st gone.
3. ସେ ଯାଇଥିଲା, he did go, or had gone.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଇଥିଲୁଁ, we did go, or had gone.
2. ତୁମ୍ଭେମାନେ ଯାଇଥିଲ, ye did go, or had gone.
3. ସେମାନେ ଯାଇଥିଲେ, they did go, or had gone.

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* The ଅ dropped. See p. 94.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଇଥିଲୁଁ, I did go, or had gone.
2. ତୁମ୍ଭେ ଯାଇଥିଲ, thou did'st go, or had'st gone.

} Original Plural.

3. ସେ ଯାଇଥିଲେ, he did go, or had gone.

3.—Past Potential.

Singular.

1. ମୁ ଯାଇଥିବ,* I may have gone, or shall have gone.
2. ତୁ ଯାଇଥିବୁ thou may'st have gone, or wilt have gone.
3. ସେ ଯାଇଥିବ, he may have gone, or will have gone.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଇଥିବୁଁ or ଥିବା, we may have gone, or shall have gone.
2. ତୁମ୍ଭେମାନେ ଯାଇଥିବ, ye may have gone, or shall have gone.
3. ସେମାନେ ଯାଇଥିବେ, they may have gone, or shall have gone.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଇଥିବୁଁ or ଥିବା, I may have gone, or shall have gone.
2. ତୁମ୍ଭେ ଯାଇଥିବ, thou may'st have gone, or wilt have gone.

} Original Plu.

3. ସେ ଯାଇଥିବେ, he may have gone, or will have gone.

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* This form has both Past and Future signification, to be knewn by the connection.

IV. *Tenses compounded with* ଥାଉଁ, *the simple present of* ଥିବା *remaining.*

1. Past Habitual Definite.

Singular.

1. ମୁ ଯାଉଥାଏଁ, I was *then* going.
2. ତୁ ଯାଉଥା, thou wast *then* going.
3. ସେ ଯାଉଥାଏ, he was *then* going.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଥାଉଁ, we were *then* going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥାଅ, ye were *then* going.
3. ସେମାନେ ଯାଉଥାନ୍ତି, they were *then* going.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଥାଉଁ, I was *then* going. } Original Plural.
2. ତୁମ୍ଭେ ଯାଉଥାଅ, thou wast *then* going. } Original Plural.
3. ସେ ଯାଉଥାନ୍ତି, he was *then* going.

2. Aorist Habitual.

Singular.

1. ମୁ ଯାଇଥାଏଁ, I had *then** gone, or I used to go.
2. ତୁ ଯାଇଥା, thou had'st *then* gone, or usedst to go.
3. ସେ ଯାଇଥାଏ, he had *then* gone, or he used to go.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଇଥାଉଁ, we had *then* gone, or we used to go.
2. ତୁମ୍ଭେମାନେ ଯାଇଥାଅ, ye had *then* gone, or ye used to go.
3. ସେମାନେ ଯାଇଥାନ୍ତି, they had *then* gone, or they used to go.

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* Occasionally also in the sense "I sometimes go."

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଇଥାଉଁ, I had *then* gone, or I used to go.
2. ତୁମ୍ଭେ ଯାଇଥାଅ, thou had'st *then* gone, or thou used'st to go.

} Original Plural.

3. ସେ ଯାଇଥାନ୍ତି, he had *then* gone, or he used to go.

B. SUBJUNCTIVE OR CONDITIONAL MOOD.

1. Simple Present.

Singular.

1. ମୁ ଯାନ୍ତି, I might* go, or if I go.
2. ତୁ ଯାନ୍ତୁ, thou mightest go, or if thou go.
3. ସେ ଯାନ୍ତା, he might go, or if he go.

Plural.

1. ଅମ୍ଭେମାନେ ଯାନ୍ତୁ, we might go, or if we go.
2. ତୁମ୍ଭେମାନେ ଯାନ୍ତ, ye might go, or if ye go.
3. ସେମାନେ ଯାନ୍ତେ, they might go, or if they go.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାନ୍ତୁ, I might go, or if I go.
2. ତୁମ୍ଭେ ଯାନ୍ତ, thou mightest go, or if thou go.

} Orig. Plu.

3. ସେ ଯାନ୍ତେ, he might go, or if he go.

2. Present Definite.

Singular.

1. ମୁ ଯାଉଥାନ୍ତି, I might be going, or if I were going.
2. ତୁ ଯାଉଥାନ୍ତୁ, thou mightest be going, or if thou wert going.
3. ସେ ଯାଉଥାନ୍ତା, he might be going, or if he were going.

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* Throughout this mood, it is to be understood, that "would" and "should" are implied, though, to save space are not expressed,

Plural.

1. ଆମ୍ଭେମାନେ ଯାଉଥାନ୍ତୁ, we might be going, or if we were going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥାନ୍ତ, ye might be going, or if ye were going.
3. ସେମାନେ ଯାଉଥାନ୍ତେ, they might be going, or if they were going.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଯାଉଥାନ୍ତୁ, I might be going, or if I were going. } Orig. Plu.
2. ତୁମ୍ଭେ ଯାଉଥାନ୍ତ, thou mightest be going or if thou wert going. } Orig. Plu.
3. ସେ ଯାଉଥାନ୍ତେ, he might be going, or if he were going.

3. Past Definite.

Singular.

1. ମୁ ଯାଇଥାନ୍ତି, I might* have gone, or if I had gone.
2. ତୁ ଯାଇଥାନ୍ତୁ, thou mightest have gone, or if thou had'st gone.
3. ସେ ଯାଇଥାନ୍ତା, he might have gone, or if he had gone.

Plural.

1. ଆମ୍ଭେମାନେ ଯାଇଥାନ୍ତୁ, we might have gone, or if we had gone.
2. ତୁମ୍ଭେଯାନେ ଯାଇଥାନ୍ତ, ye might have gone, or if ye had gone.
3. ସେମାନେ ଯାଇଥାନ୍ତେ, they might have gone, or if they had gone.

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* In this tense also "would" and "should" are included; for the word "could" there is a separate verb.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଇଥାନ୍ତୁ, I might have gone, or if I had gone. } Original Plu.
2. ତୁମ୍ଭେ ଯାଇଥାନ୍ତ, thou mightest have gone, or if thou had'st gone. } Original Plu.
3. ସେ ଯାଇଥାନ୍ତେ, he might have gone, or if he had gone.

C. IMPERATIVE MOOD.

1. Simple Present.

Singular.	Plural.
1. ମୁ ଯାଏଁ, let me go.	ଅମ୍ଭେମାନେ ଯାଉଁ, let us go.
2. ତୁ ଯା, go thou.	ତୁମ୍ଭେମାନେ ଯାଅ, go ye.
3. ସେ ଯାଉ, let him go.	ସେମାନେ ଯାଉନ୍ତୁ, let them go.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଁ, let me go. } Original Plural.
2. ତୁମ୍ଭେ ଯାଅ, go thou. } Original Plural.
3. ସେ ଯାଉନ୍ତୁ, let him go.

2. Continuative Indefinite.

Singular.

1. ମୁ ଯାଉଥାଏଁ, let me remain going.*
2. ତୁ ଯାଉଥା, remain thou going.
3. ସେ ଯାଉଥାଉ, let him remain going.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଥାଉଁ, let us remain going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥାଅ, remain ye going.
3. ସେମାନେ ଯାଉଥାଉନ୍ତୁ, let them remain going.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଥାଉଁ, let me remain going. } Original Plu.
2. ତୁମ୍ଭେ ଯାଉଥାଅ, remain thou going. } Original Plu.
3. ସେ ଯାଉଥାଉ, let him remain going.

* In English idiom we would say "let me continue going."

3. Continuative Definite.

Singular.

1. ମୁ ଯାଇଥାଏଁ, let me remain gone.
2. ତୁ ଯାଇଥା, remain thou gone.
3. ସେ ଯାଇଥାଉ, let him remain gone.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଇଥାଉଁ, let us remain gone.
2. ତୁମ୍ଭେମାନେ ଯାଇଥାଅ, remain ye gone.
3. ସେମାନେ ଯାଇଥାଉନ୍ତୁ, let them remain gone.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଇଥାଉଁ, let me remain gone. } Original Plural.
2. ତୁମ୍ଭେ ଯାଇଥାଅ, remain thou gone. } Original Plural.
3. ସେ ଯାଇଥାଉନ୍ତୁ, let him remain gone.

Note.—The above two tenses will be better understood by literally translating their several parts; as ଅମ୍ଭେ ଯାଉଥାଉଁ I going let remain *i. e.* I am in the act of going, let me alone. And ଅମ୍ଭେ ଯାଇଥାଉଁ, I gone let remain *i. e.* let me be gone, (you can follow).

PARTICIPLES.

Pres. Part.	ଯାଉଁ going.
Continuative ditto ditto,	ଯାଉଁ ୨ continuously going.
Past Part.	ଯାଇ gone.
Continuative ditto ditto,	ଯାଇ ୨ continuously gone.
Aorist ditto,	ଗଲେ having gone.
Present Conditional ditto,	ଯାଉଥିଲେ were (I, thou or he) going.
Past ditto ditto,	ଯାଇଥିଲେ had (I, thou or he) gone.
Predicate ditto,	ଯାନ୍ତେ about to go, or on going, or whilst going.

VERBAL NOUNS.

Nom.	ଯିବା, going, or the act of going.
Accu.	ଯିବାକୁ, going.
Inst.	ଯିବାରେ, by going.
Dat.	ଯିବାକୁ, to going.
Gen.	ଯିବାର, of going.
Abl.	ଯିବାରୁ, from going.
Loc.	ଯିବାରେ, in going.

PARTICIPIAL NOUNS.

Gen.	ଗଲ୍ଲର, of having gone.
Abl.	ଗଲ୍ଲରୁ, from having gone.

SECTION 5.

The Passive Verb. (ଅକର୍ମ୍ମକ କ୍ରିୟା).

In Oriya the passive verb has two forms, the common or colloquial and the literary; the former predominates both in the colloquial and book language, but the latter is frequently met with in literature, very seldom in conversation.

The former we are now prepared to conjugate, with ଯିବା to go, as an auxiliary.

The verb ଦେଖିବା to see is selected as a suitable one for the ready conjugation of the passive voice.

Root ଦେଖ୍, combined with ଆ becomes ଦେଖା seen, and with the auxiliary ଯିବା, it becomes ଦେଖା ଯିବା to be seen, lit. *to go seen.*

A. INDICATIVE MOOD.

I. Simple Tenses.

1. Simple Present.

Singular.

1. ମୁ ଦେଖା ଯାଏଁ, I am seen.*
2. ତୁ ଦେଖା ଯା, thou art seen.
3. ସେ ଦେଖା ଯାଏ, he is seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଁ, we are seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଅ, ye are seen.
3. ସେମାନେ ଦେଖା ଯାନ୍ତି, they are seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଁ, I am seen. } Original Plural.
2. ତୁମ୍ଭେ ଦେଖା ଯାଅ, thou art seen. }
3. ସେ ଦେଖା ଯାନ୍ତି, he is seen.

2. Simple Past.

Singular.

1. ମୁ ଦେଖା ଗଲି, I was seen.
2. ତୁ ଦେଖା ଗଲୁ, thou wast seen.
3. ସେ ବେଖା ଗଲା, he was seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଗଲୁଁ, we were seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଗଲ, ye were seen.
3. ସେମାନେ ଦେଖା ଗଲେ, they were seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଗଲୁଁ, I was seen. } Original Plural.
2. ତୁମ୍ଭେ ଦେଖା ଗଲ, thou wast seen. }
3. ସେ ଦେଖା ଗଲେ, he was seen.

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* Lit. I seen go.

3. Simple Future.

Singular.

1. ମୁ ଦେଖା ଯିବ, I shall be seen.
2. ତୁ ଦେଖା ଯିବୁ, thou wilt be seen.
3. ସେ ଦେଖା ଯିବ, he will be seen.

Plural,

1. ଅମ୍ଭେମାନେ ଦେଖା ଯିବୁଁ or ବା, we shall be seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯିବ, ye will be seen.
3. ସେମାନେ ଦେଖା ଯିବେ, they will be seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯିବୁଁ or ବା, I shall be seen.
2. ତୁମ୍ଭେ ଦେଖା ଯିବ, thou wilt be seen.
3. ସେ ଦେଖା ଯିବେ, he will be seen.

The native ideas will be more readily obtained from a *literal* translation of the auxiliary ଯିବା throughout this verb, than from the substitution of the English form; the latter is only used to avoid oddity.

II. *Tenses compounded with* ଯାଉ *pres. part. of* ଯିବା *to go.*

1. Present Definite.

Singular.

1. ମୁ ଦେଖା ଯାଉଛିଁ, I am being seen.*
2. ତୁ ଦେଖା ଯାଉଛୁ, thou art being seen.
3. ସେ ଦେଖା ଯାଉଛି, he is being seen.

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* Lit. I am going seen, i. e. I am not yet seen, but am likely to be seen; or am just coming into sight.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଅଛୁଁ, we are being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଅଛ ye are being seen.
3. ସେମାନେ ଦେଖା ଯାଉଅଛନ୍ତି, they are being seen.

Medern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଅଛୁଁ I am being seen. }
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଅଛ, thou art being seen. } Original Plural
3. ସେ ଦେଖା ଯାଉଅଛନ୍ତି, he is being seen.

2. IMPERFECT.

Singular.

1. ମୁ ଦେଖା ଯାଉଥିଲି. I was being seen.*
2. ତୁ ଦେଖା ଯାଉଥିଲୁ, thou wast being seen.
3. ସେ ଦେଖା ଯାଉଥିଲା, he was being seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଥିଲୁଁ we were being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥିଲ ye were being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥିଲେ, they were being seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଥିଲୁଁ, I was being seen. }
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଥିଲ, thou wast being seen. } Orig. Plu.
3. ସେ ଦେଖା ଯାଉଥିଲେ, he was being seen.

3. PRESENT POTENTIAL.

Singular.

1. ମୁ ଦେଖା ଯାଉଥିବି,† I may remain being seen,‡ or I shall remain being seen.

---

* Or, I was just coming into sight.

† Both present and future, tense to be known by the connection.

‡ Or, I may or shall continue coming into sight.

2. ତୁ ଦେଖା ଯାଉଥିବୁ, thou may'st remain being seen, or thou wilt remain being seen.

3. ସେ ଦେଖା ଯାଉଥିବ, he may remain being seen, or he will remain being seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଥିବୁଁ or ଥିବା, we may remain being seen, or we shall remain being seen.

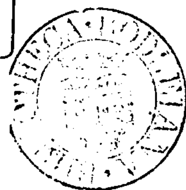
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥିବ ye may remain being seen, or ye will remain being seen.

3. ସେମାନେ ଦେଖା ଯାଉଥିବେ they may remain being seen, or they will remain being seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଥିବୁଁ or ଥିବା I may remain being seen, or shall remain being seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଥିବ thou mayest remain being seen, or wilt remain being seen.

} Original Plural.



3. ସେ ଦେଖା ଯାଉଥିବେ he may remain being seen, or will remain being seen.

III.—*Tenses compounded with* ଯାଇ *Past Part. of* ଯିବା *to go.*

1. Past Definite.

Singular.

1. ମୁ ଦେଖା ଯାଇଛି I have been seen.*
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଛୁ thou hast been seen.
3. ସେ ଦେଖା ଯାଇଛି he has been seen.

* Lit. I seen gone am; English idiom, I have become seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଇଅଛୁଁ, we have been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଅଛ, ye have been seen.
3. ସେମାନେ ଦେଖା ଯାଇ ଅଛନ୍ତି, they have been seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଇଅଛୁଁ, I have been seen. } Original Plu.
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଅଛ, thou hast been seen. }
3. ସେ ଦେଖା ଯାଇଅଛନ୍ତି, he has been seen.

2. Pluperfect.

Singular.

1. ମୁଁ ଦେଖା ଯାଇଥିଲି, I had been seen.
2. ତୁ ଦେଖା ଯାଇଥିଲୁ, thou had'st been seen.
3. ସେ ଦେଖା ଯାଇଥିଲା, he had been seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଇଥିଲୁଁ, we had been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଥିଲ, ye had been seen.
3. ସେମାନେ ଦେଖା ଯାଇଥିଲେ, they had been seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଇଥିଲୁଁ, I had been seen. } Original
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଥିଲ, thou hadst been seen. } Plural.
3. ସେ ଦେଖା ଯାଇଥିଲେ, he had been seen.

3. Past Potential.

Singular.

1. ମୁଁ ଦେଖା ଯାଇଥିବି,* I may have been seen, or I shall have been seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଥିବୁ, thou mayst have been seen, or thou wilt have been seen.
3. ସେ ଦେଖା ଯାଇଥିବ, he may have been seen, or he will have been seen.

---

* Either past or future, as the connection may require.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଇଥିବୁଁ, or ଥିବା, we may have been seen, or shall have been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଥିବ, ye may have been seen, or ye will have been seen.
3. ସେମାନେ ଦେଖା ଯାଇଥିବେ, they may have been seen, or they will have been seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯାଇଥିବୁଁ or ଥିବା, I may have been seen, or shall have been seen. } Original Plu.
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଥିବ, thou mayest have been seen, or wilt have been seen. } Original Plu.
3. ସେ ଦେଖା ଯାଇଥିବେ, he may have been seen, or will have been seen.

IV. *Tenses compounded with* ଥାଏଁ *the simple present of* ଥିବା *to remain.*

1. Past Habitual Indefinite.

Singular.

1. ମୁଁ ଦେଖା ଯାଉଥାଏଁ, I was *then* being seen.
2. ତୁ ଦେଖା ଯାଉଥା, thou wast *then* being seen.
3. ସେ ଦେଖା ଯାଉଥାଏ he was *then* being seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଉଁ, we were *then* being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଅ, ye were *then* being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥାନ୍ତି, they were *then* being seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯାଉଥାଉଁ, I was *then* being seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଥାଅ, thou wast *then* being seen.

(1–2: Original Plu.)

3. ସେ ଦେଖା ଯାଉଥାନ୍ତି, he was *then* being seen.

2. Aorist Habitual.

Singular.

1. ମୁଁ ଦେଖା ଯାଇଥାଏଁ, I had *then* been seen, or I used to be seen.
2. ତୁ ଦେଖା ଯାଇଥା, thou had'st *then* been seen, or thou used'st to be seen.
3. ସେ ଦେଖା ଯାଇଥାଏ, he had *then* been seen, or he used to be seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଇଥାଉଁ, we had *then* been seen, or we used to be seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଥାଅ ye had *then* been seen, or ye used to be seen.
3. ସେମାନେ ଦେଖା ଯାଇଥାନ୍ତି they had *then* been seen, or they used to be seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯାଇଥାଉଁ, I had *then* been seen, or I used to be seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଥାଅ, thou had'st *then* been seen, or thou used'st to be seen.

(1–2: Original Plu.)

3. ସେ ଦେଖା ଯାଇଥାନ୍ତି, he had *then* been seen, or he used to be seen.

B. SUBJUNCTIVE, OR CONDITIONAL MOOD.

1. Simple Present.

Singular.

1. ମୁ ଦେଖା ଯାନ୍ତି, I might* be seen, or if I were seen.
2. ତୁ ଦେଖା ଯାନ୍ତୁ, thou mightest be seen, or if thou wert seen.
3. ସେ ଦେଖା ଯାନ୍ତା, he might be seen, or if he were seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାନ୍ତୁ, we might be seen, or if we were seen. [seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାନ୍ତ, ye might be seen, or if ye were
3. ସେମାନେ ଦେଖା ଯାନ୍ତେ, they might be seen, or if they were seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାନ୍ତୁ, I might be seen, or if I were seen. } Original Plu.
2. ତୁମ୍ଭେ ଦେଖା ଯାନ୍ତ, thou mightest be seen, or if thou wert seen. } Original Plu.
3. ସେ ଦେଖା ଯାନ୍ତେ he might be seen, or if he were seen.

2. Present Definite.

Singular.

1. ମୁ ଦେଖା ଯାଉଥାନ୍ତି, I might be being seen, or if I were being seen.
2. ତୁ ଦେଖା ଯାଉଥାନ୍ତୁ, thou might'st be being seen, or if thou wert being seen.
3. ସେ ଦେଖା ଯାଉଥାନ୍ତା, he might be being seen, or if he were being seen.

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* Also, "would" or "should," though not expressed, are, of course, to be understood throughout this mood.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଉଥାନ୍ତୁ, we might be being seen, or if we were being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥାନ୍ତ, ye might be being seen, or if ye were being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥାନ୍ତେ, they might be being seen, or if they were being seen.

3. Past Definite.

Singular.

1. ମୁଁ ଦେଖା ଯାଇଥାନ୍ତି, I might have been seen, or if I had been seen.
2. ତୁ ଦେଖା ଯାଇଥାନ୍ତୁ, thou might'st have been seen, or if thou had'st been seen.
3. ସେ ଦେଖା ଯାଇଥାନ୍ତା, he might have been seen, or if he had been seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଇଥାନ୍ତୁ, we might have been seen, or if we had been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଥାନ୍ତ, ye might have been seen, or if ye had been seen.
3. ସେମାନେ ଦେଖା ଯାଇଥାନ୍ତେ, they might have been seen, or if they had been seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯାଇଥାନ୍ତୁ, I might have been seen, or if I had been seen. } Orig. Plu.
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଥାନ୍ତ, thou might'st have been seen, or if thou had'st been seen. } Orig. Plu.
3. ସେ ଦେଖା ଯାଇଥାନ୍ତେ, he might have been seen, or if he had been seen.

C. IMPERATIVE MOOD.

1. Simple Present.

Singular.

1. ମୁ ଦେଖା ଯାଏଁ, let me be seen.
2. ତୁ ଦେଖା ଯା, be thou seen.
3. ସେ ଦେଖା ଯାଉ, let him be seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଉଁ, let us be seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଅ, be ye seen.
3. ସେମାନେ ଦେଖା ଯାଉନ୍ତୁ, let them be seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଯାଉଁ, let me be seen. } Original Plu.
2. ତୁମ୍ଭେ ଦେଖା ଯାଅ, be thou seen. }
3. ସେ ଦେଖା ଯାଉନ୍ତୁ, let him be seen.

2. Continuative Indefinite.

Singular.

1. ମୁ ଦେଖା ଯାଉଥାଏଁ, let me remain* being seen.
2. ତୁ ଦେଖା ଯାଉଥା, remain thou being seen.
3. ସେ ଦେଖା ଯାଉଥାଉ, let him remain being seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଉଁ, let us remain being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଅ, remain ye being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥାନ୍ତୁ, let them remain being seen.

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* The English phrase "coming into sight" will give a better understanding of this tense; as in the third person "let him continue coming into sight."

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଥାଉଁ, let me remain being seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଥାଅ, remain thou being seen.

} Original Plural.

3. ସେ ଦେଖା ଯାଉଥାଉନ୍ତୁ, let him remain being seen.

3. Continuative Definite.

Singular.

1. ମୁଁ ଦେଖା ଯାଉଥାଏଁ, let me remain seen, or let me habitually be seen.
2. ତୁ ଦେଖା ଯାଉଥା, remain thou seen, or be thou habitually seen.
3. ସେ ଦେଖା ଯାଉଥାଉ, let him remain seen, or let him habitually be seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଉଁ, let me remain seen, or let us habitually be seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଅ, remain ye seen, or be ye habitually seen.
3. ସେମାନେ ଦେଖା ଯାଉଥାଉନ୍ତୁ, let them remain seen, or let them habitually be seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଥାଉଁ, let me remain seen, or let me habitually be seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଥାଅ, remain thou seen, or be thou habitually seen.

} Orig. Plu.

3. ସେ ଦେଖା ଯାଉଥାଉନ୍ତୁ, let him remain seen, or let him habitually be seen.

PARTICIPLES.

Pres. Part., ଦେଖା ଯାଉଁ, being seen.

Continuative ditto ditto ଦେଖା ଯାଉଁ୰, continuously being seen.*

Past ditto ଦେଖା ଯାଇ, seen.

Continuative ditto ditto ଦେଖା ଯାଇ୰, continuously seen.

Aorist ditto ଦେଖା ଗଲେ, having been seen.

Pres. conditional ditto ଦେଖା ଯାଉଥିଲେ, were (I, thou, or he) being seen.

Past ditto ditto ଦେଖା ଯାଇଥିଲେ, had (I, thou, or he) been seen.

Predicate ditto ଦେଖା ଯାନ୍ତେ, about to be seen. or whilst being seen, or on being seen.

VERBAL NOUN.

Nom.	ଦେଖା ଯିବା, being seen.
Acc.	ଦେଖା ଯିବାକୁ, being seen.
Inst.	ଦେଖା ଯିବାରେ, by being seen.
Dat.	ଦେଖା ଯିବାକୁ. to being seen.
Abl.	ଦେଖା ଯିବାରୁ, from being seen.
Gen.	ଦେଖା ଯିବାର, of being seen.
Loc.	ଦେଖା ଯିବାରେ, in being seen.

NOTE.—The participles of the passive voice are simply those of the active voice added to ଦେଖା. So also the verbal noun is declined as ଯିବା doing, with ଦେଖା prefixed.

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* This form indicates that the "being seen" is continuous, without interruption, but not yet complete; when the object or person is *actually* and *fully* in sight the past part. is used.

SECTION 6.

Second form of the Passive Voice.

The preceding is the usual form of the passive voice in colloquial Oriya; but there is another, borrowed from the Sanskrit, which very frequently occurs in literature, and *occasionally* in conversation.

It is formed by combining the Sanskrit past passive participle with the Oriya root ହୋ and its inflections; as ପ୍ରେରିତ ହେବା, being sent.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. Simple Present.

Singular.

1. ମୁଁ ପ୍ରେରିତ ହୁଏଁ, I am sent.
2. ତୁ ପ୍ରେରିତ ହୋ, thou art sent.
3. ସେ ପ୍ରେରିତ ହୁଏ, he is sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଁ, we are sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୁଅ, ye are sent.
3. ସେମାନେ ପ୍ରେରିତ ହୁଅନ୍ତି, they are sent.

Modern Honorific Singular.

1. ଆମ୍ଭେ ପ୍ରେରିତ ହେଉଁ, I am sent. } Original Plural.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୁଅ, thou art sent. } Original Plural.
3. ସେ ପ୍ରେରିତ ହୁଅନ୍ତି, he is sent.

2. Simple Past.

Singular.

1. ମୁଁ ପ୍ରେରିତ ହେଲି, I was sent.
2. ତୁ ପ୍ରେରିତ ହେଲୁ, thou wast sent.
3. ସେ ପ୍ରେରିତ ହେଲା, he was sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହେଲୁଁ,* we were sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହେଲ, ye were sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଲେ, they were sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହେଲୁଁ, I was sent. } Original Plural.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହେଲ, thou wast sent. } Original Plural.
3. ସେ ପ୍ରେରିତ ହେଲା, he was sent.

3. Simple Future.

Singular.

1. ମୁଁ ପ୍ରେରିତ ହେବି, I shall be sent.
2. ତୁ ପ୍ରେରିତ ହେବୁ, thou wilt be sent.
3. ସେ ପ୍ରେରିତ ହେବ, he will be sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇବୁଁ or ହେବୁଁ, ହୋଇବା, or ହେବା, we shall be sent.
2. ତୁମ୍ଭେମାନେ ହୋଇବ or ହେବ, ye will be sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇବେ or ହେବେ, they will be sent.

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* The unabbreviated form ହୋଇଲୁଁ &c. often occurs.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୋଇବୁଁ or ହୋଇବା or ହେବା, I shall be sent. 2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇବ or ହେବ, thou wilt be sent.	Original Plu.

3. ସେ ପ୍ରେରିତ ହୋଇବେ or ହେବେ, he will be sent.

NOTE.—As this form of the passive verb is almost exclusively literary, and as the modern pundits have rejected what they pedantically call the *inferior* language, the first and second persons singular will scarcely ever occur, unless it be in the Oriya shastres *of somewhat ancient date.*

II. *Tenses compounded with* ହେଉ, *the present participle of* ହେବା *becoming.*

1. PRESENT DEFINITE.

Singular.

1. ମୁ ପ୍ରେରିତ ହେଉଛି I am being sent.
2. ତୁ ପ୍ରେରିତ ହେଉଛୁ, thou art being sent.
3. ସେ ପ୍ରେରିତ ହେଉଛି, he is being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଅଛୁଁ. we are being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଅଛ, ye are being sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଉଅଛନ୍ତି, they are being sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହେଉଅଛୁଁ, I am being sent. 2. ତୁମ୍ଭେ ପ୍ରେରିତ ହେଉଅଛ, thou art being sent.	Orig. Plu.

3. ସେ ପ୍ରେରିତ ହେଉଅଛନ୍ତି, he is being sent.

2. Imperfect.

Singular.

1. ମୁ ପ୍ରେରିତ ହେଉଥିଲି, I was being sent.
2. ତୁ ପ୍ରେରିତ ହେଉଥିଲୁ, thou wast being sent.
3. ସେ ପ୍ରେରିତ ହେଉଥିଲା, he was being sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥିଲୁଁ, we were being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥିଲ, ye were being sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଉଥିଲେ they were being sent.

Modern Honorific Singular.

1. ଆମ୍ଭେ ପ୍ରେରିତ ହେଉଥିଲୁଁ, I was being sent. } Orig. Plu.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହେଉଥିଲ, thou wast being sent. } Orig. Plu.
3. ସେ ପ୍ରେରିତ ହେଉଥିଲେ, he was being sent.

3. Present Potential.

Singular.

1. ମୁ ପ୍ରେରିତ ହେଉଥିବି, I may be being sent, or I shall be being sent.
2. ତୁ ପ୍ରେରିତ ହେଉଥିବୁ, thou may'st be being sent, or thou wilt be being sent.
3. ସେ ପ୍ରେରିତ ହେଉଥିବ, he may be being sent, or he will be being sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥିବୁଁ or ଥିବା, we may be being sent, or we shall be being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥିବ, ye may be being sent, or ye will be being sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଉଥିବେ, they may be being sent, or they will be being sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହେଉଥିବୁଁ or ଥିବା, I may be being sent, or I shall be being sent. 2. ତୁମ୍ଭେ ପ୍ରେରିତ ହେଉଥିବ, thou may'st be being sent, or thou wilt be being sent.	Original Plu.

3. ସେ ପ୍ରେରିତ ହେଉଥିବେ, he may be being sent, or he will be being sent.

III. *Tenses compounded with* ହୋଇ, *the past participle of* ହେବା *becoming.*

1. Past Definite.

Singular.

1. ମୁଁ ପ୍ରେରିତ ହୋଇଛିଁ,* I have been sent.
2. ତୁ ପ୍ରେରିତ ହୋଇଛୁ, thou hast been sent.
3. ସେ ପ୍ରେରିତ ହୋଇଛି, he has been sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଅଛୁଁ, we have been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଅଛ, ye have been sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇଅଛନ୍ତି, they have been sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୋଇଅଛୁଁ, I have been sent. 2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇଅଛ, thou hast been sent.	Orig. Plu.

3. ସେ ପ୍ରେରିତ ହୋଇଅଛନ୍ତି, he has been sent.

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* This is very frequently abbreviated to ହେଇଛି &c.

2. Pluperfect.

Singular.

1. ମୁଁ ପ୍ରେରିତ ହୋଇଥିଲି, I had been sent.
2. ତୁ ପ୍ରେରିତ ହୋଇଥିଲୁ, thou had'st been sent.
3. ସେ ପ୍ରେରିତ ହୋଇଥିଲା, he had been sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥିଲୁଁ, we had been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥିଲ, ye had been sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥିଲେ, they had been sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୋଇଥିଲୁଁ, I had been sent. } Original Plural.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇଥିଲ, thou had'st been sent. } Original Plural.
3. ସେ ପ୍ରେରିତ ହୋଇଥିଲେ, he had been sent.

3. Past Potential.

Singular.

1. ମୁଁ ପ୍ରେରିତ ହୋଇଥିବି, I may have been sent, or I shall have been sent.
2. ତୁ ପ୍ରେରିତ ହୋଇଥିବୁ, thou may'st have been sent, or thou wilt have been sent.
3. ସେ ପ୍ରେରିତ ହୋଇଥିବ, he may have been sent, or he will have been sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥିବୁଁ or ଥିବା, we may have been sent, or we shall have been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥିବ, ye may have been sent, or ye will have been sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥିବେ, they may have been sent, or they will have been sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୋଇଥିବୁଁ or ଥିବା, I may have been sent, or I shall have been sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇଥିବ, thou may'st have been sent, or thou wilt have been sent.

(1 and 2: Original Plu.)

3. ସେ ପ୍ରେରିତ ହୋଇଥିବେ, he may have been sent, or he will &c.

IV. *Tenses compounded with* ଥାଏଁ, *the simple present of* ଥିବା *remaining.*

1. Past Habitual Indefinite.

Singular.

1. ମୁ ପ୍ରେରିତ ହେଉଥାଏଁ, I was *then* being sent.
2. ତୁ ପ୍ରେରିତ ହେଉଥା, thou wast *then* being sent.
3. ସେ ପ୍ରେରିତ ହେଉଥାଏ, he was *then* being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥାଉଁ, we were *then* being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥାଅ, ye were *then* being sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଉଥାନ୍ତି, they were *then* being sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହେଉଥାଉଁ, I was *then* being sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହେଉଥାଅ, thou wast *then* being sent.

(1 and 2: Original Plural.)

3. ସେ ପ୍ରେରିତ ହେଉଥାନ୍ତି, he was *then* &c.

2. Aorist Habitual.

Singular.

1. ମୁ ପ୍ରେରିତ ହୋଇଥାଏଁ, I had *then* been sent,* or I used to be sent.
2. ତୁ ପ୍ରେରିତ ହୋଇଥା, thou had'st *then* been sent, or thou used'st to be sent.
3. ସେ ପ୍ରେରିତ ହୋଇଥାନ୍ତି, he had *then* been sent, or he used to be sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାଉଁ, we had *then* been sent, or we used to be sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାଅ, ye had *then* been sent, or ye used to be sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥାନ୍ତି, they had *then* been sent, or they used to be sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାଉଁ, I had *then* been sent, or I used to be sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାଅ, thou had'st *then* been sent, or thou used'st to be sent.

} Original Plural.

3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥାନ୍ତି, they had *then* been sent, or they used to be sent.

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* Sometimes also in the sense of "I am sometimes sent."

B. SUBJUNCTIVE, OR CONDITIONAL MOOD.

1. Simple Present.

Singular.

1. ମୁ ପ୍ରେରିତ ହୁଅନ୍ତି, I might* be sent, or if I were sent.
2. ତୁ ପ୍ରେରିତ ହୁଅନ୍ତୁ, thou mightest be sent, or if thou wert sent.
3. ସେ ପ୍ରେରିତ ହୁଅନ୍ତା, he might be sent, or if he were sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହୁଅନ୍ତୁ, we might be sent, or if we were sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୁଅନ୍ତ, ye might be sent, or if ye were sent.
3. ସେମାନେ ପ୍ରେରିତ ହୁଅନ୍ତେ, they might be sent, or if they were sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୁଅନ୍ତୁ, I might be sent, or if I were sent. } Original Plural.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୁଅନ୍ତ, thou mightest be sent, or if thou wert &c. } Original Plural.
3. ସେ ପ୍ରେରିତ ହୁଅନ୍ତେ, he might be sent, or if he were sent.

2. Present Definite.

Singular.

1. ମୁ ପ୍ରେରିତ ହେଉଥାନ୍ତି, I might remain being sent, or if I were being sent.

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* Also, "would, or should" throughout this mood. As before stated "could" has a distinct word while "might, would or should" are expressed by one word.

2. ତୁ ପ୍ରେରିତ ହେଉଥାନ୍ତୁ, thou mightest remain being sent, or if thou wert being sent.
3. ସେ ପ୍ରେରିତ ହେଉଥାନ୍ତା, he might remain being sent, or if he were being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥାନ୍ତୁ, we might remain being sent, or if we were being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥାନ୍ତ, ye might remain being sent, or if ye were being sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଉଥାନ୍ତେ, they might remain being sent, or if they were being sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହେଉଥାନ୍ତୁ, I might remain being sent, or if I were being sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହେଉଥାନ୍ତ, thou mightest remain being sent, or if thou wert being sent.

} Original Plu.

3. ସେ ପ୍ରେରିତ ହେଉଥାନ୍ତେ, he might remain being sent, or if he were being sent.

3. Past Definite.

Singular.

1. ମୁଁ ପ୍ରେରିତ ହୋଇଥାନ୍ତି, I might have been sent, or if I had been sent.
2. ତୁ ପ୍ରେରିତ ହୋଇଥାନ୍ତୁ, thou mightest have been sent, or if thou had'st been sent.
3. ସେ ପ୍ରେରିତ ହୋଇଥାନ୍ତା, he might have been sent, or if he had been sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାନ୍ତୁ, we might have been sent, or if we had been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାନ୍ତ, ye might have been sent, or if ye had been sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥାନ୍ତେ, they might have &c, or if they had been sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାନ୍ତୁ, I might have been sent, or if I had been sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାନ୍ତ, thou mightest have been sent, or if thou had'st been sent.

} Original Plural.

3. ସେ ପ୍ରେରିତ ହୋଇଥାନ୍ତେ, he might have been sent, or if he had been sent.

C. IMPERATIVE MOOD.

1. Simple Present.

Singular.

1. ମୁ ପ୍ରେରିତ ହୁଏଁ, let me be sent.
2. ତୁ ପ୍ରେରିତ ହୁଅ, be thou sent.
3. ସେ ପ୍ରେରିତ ହେଉ, let him be sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଁ, let us be sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୁଅ, be ye sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଉନ୍ତୁ, let them be sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହେଉଁ, let me be sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୁଅ, be thou sent.

} Original Plural.

3. ସେ ପ୍ରେରିତ ହେଉନ୍ତୁ, let him be sent.

2. Continuative Indefinite.

Singular.

1. ମୁଁ ପ୍ରେରିତ ହେଉଥାଏଁ, let me remain* being sent.
2. ତୁ ପ୍ରେରିତ ହେଉଥା, remain thou being sent.
3. ସେ ପ୍ରେରିତ ହେଉଥାଉ, let him remain being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥାଉଁ, let us remain being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହେଉଥାଅ; remain ye being sent.
3. ସେମାନେ ପ୍ରେରିତ ହେଉଥାଉନ୍ତୁ, let them remain being sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହେଉଥାଉଁ, let me remain being sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହେଉଥାଅ, remain thou being sent.

} Original Plural.

3. ସେ ପ୍ରେରିତ ହେଉଥାଉନ୍ତୁ, let him remain being sent.

3. Continuative Definite.

Singular.

1. ମୁଁ ପ୍ରେରିତ ହୋଇଥାଏଁ, let me remain sent, or let me continue to be sent.
2. ତୁ ପ୍ରେରିତ ହୋଇଥା, remain thou sent, or continue thou to be sent.
3. ସେ ପ୍ରେରିତ ହୋଇଥାଉ, let him remain sent, or let him continue to be sent.

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* English idiom "let me go on being sent."

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାଉଁ, let us remain sent, or let us continue to be sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇଥାଅ, remain ye sent, or continue ye to be sent.
3. ସେମାନେ ପ୍ରେରିତ ହୋଇଥାଉନ୍ତୁ, let them remain sent, or let them continue to be sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାଉଁ, let me remain sent, or let me continue to be sent.
2. ତୁମ୍ଭେ ପ୍ରେରିତ ହୋଇଥାଅ, remain thou sent, or continue thou to be sent. } Original Plural.
3. ସେ ପ୍ରେରିତ ହୋଇଥାଉନ୍ତୁ, let him remain sent, or let him continue to be sent.

PARTICIPLES.

The participles of ହେବା *becoming*, with ପ୍ରେରିତ *sent* prefixed.

Pres. Part., ପ୍ରେରିତ ହେଉଁ being sent.

Continuative ditto ditto, ପ୍ରେରିତ ହେଉଁ୨ continuously being sent.

Past ditto, ପ୍ରେରିତ ହୋଇ sent (lit. sent been).

Continuative ditto ditto, ପ୍ରେରିତ ହୋଇ୨ continuously sent.

Aorist ditto, ପ୍ରେରିତ ହୋଇଲେ having been sent.

Pres. conditional ditto, ପ୍ରେରିତ ହେଉଥିଲେ were (I, thou, or he) being sent.

Past ditto ditto, ପ୍ରେରିତ ହୋଇଥିଲେ had (I, thou, or he) been sent.

Predicate ditto, ପ୍ରେରିତ ହୁଅନ୍ତେ about to be sent, or whilst being sent, or on being sent.

Verbal Noun.

The same as in ହେବା *becoming*, with ପ୍ରେରିତ *sent* prefixed.

Nom.	ପ୍ରେରିତ ହେବା, being sent.
Acc.	ପ୍ରେରିତ ହେବାକୁ, being sent.
Inst.	ପ୍ରେରିତ ହେବାରେ, by being sent.
Dat.	ପ୍ରେରିତ ହେବାକୁ, to being sent.
Abl.	ପ୍ରେରିତ ହେବାରୁ, from being sent.
Gen.	ପ୍ରେରିତ ହେବାର, of being sent.
Loc.	ପ୍ରେରିତ ହେବାରେ, in being sent.

Participial Nouns.

Gen.	ପ୍ରେରିତ ହେଲାର, of having been sent.
Abl.	ପ୍ରେରିତ ହେଲାରୁ, from having been sent.

Note.—The above two forms are bona fide *passive forms;* but besides these the active verb is sometimes made to do the office of the passive, and in a few instances the two are combined; as.

ବିନନ୍ଦ ଦାସ ମାର ପଡ଼ିଲା, Binanda Dass struck fell.
i. e. Binanda Dass was struck.

In this example ମାର is a passive participle and ପଡ଼ିଲା an active intransitive verb, but together they perform the office of a passive verb.

ଅମ୍ଭେ ଅନେକ ମାଡ଼ ଖାଇଲୁଁ. In this example the party is said to "eat blows," and though active the verb performs the office of the passive verb. These idioms are very common.

ILLUSTRATIONS OF THE USE OF THE PASSIVE VERB.

Oriya.	*Lit. translation.*	*English idiom.*
ପୁସ୍ତକ ପଣ୍ଡିତ କର୍ତ୍ତୃକ ରଚିତ ହେଲା.	Book Pundit by written became.	The book was written by the Pundit.
ସେହି ଲୋକ ଡାକାଇତ ଦ୍ୱାରା ହତ ହୋଇ ଥିଲା.	That person robbers by killed become was.	That person was killed by robbers.
ରାମ ପରୀକ୍ଷାରେ ପତିତ ହୋଇଅଛି.	Rama temptation in fallen become is.	Rama has fallen into temptation.
ଚିଠି ତାହାକୁ ଦିଆ ଯାଇଥାନ୍ତା.	Letter him to given gone might be.	A letter might have been sent (or given) to him.
ସେ ସମୟରେ ଅଳ୍ପ ପ୍ରାପ୍ତ ହୋଇ ଥାଏ, ମାତ୍ର ଏବେ ବହୁତ ପ୍ରାପ୍ତ ହେଉଅଛି.	That time at little obtained become remained, but now much obtained becoming is.	Then but little was received now much is received.
କଥା ଶୁଣା ଯାଇଛି, କି?	Word heard gone is, what?	What! was that heard?
ଶୁଣା ଗଲା, ଆଉ କି?	Heard went, more what?	(It) was heard, what next?
ଚିଠି ଲେଖା ଯାଇଥାନ୍ତା, କିନ୍ତୁ କାଗଜ ଥିଲା ନାହିଁ.	Letter written gone would be, but paper was not.	The letter would have been written, but there was no paper.
କାଲି ରାତିରେ ଗୋପିନାଥ ବାଡ଼ିରେ ଅଭଗସ୍	Yesterday night in Gopináth	

ପ୍ରହାରିତ ହୋଇଲା.	stick with exceedingly beaten became.	Last might Gopinath was severely beaten with a cudgel.
ପ୍ରହାରକ ଧରା ଯାଇଛି, କି?	Beater seized gone is?	Has the assaulter been taken?
ଧରା ଯାଇଥିବ, ଆମ୍ଭେ ନ ଜାଣି,	Seized gone may be, I not know.	He may have been, I don't know.
ଧରା ଗଲେ, ତାହାକୁ କି ସଜା ଦିଆ ଯିବ ?	Seized having gone him to what punishment given will go?	When he is caught, what punishment will he get?
ଗୋପିନାଥ ଯଦି ମରେ ଫାଁସି ଦିଆ ଯିବାକୁ ପାରେ.	Gopinath if dies, noose given to go can.	If Gopinath dies, he may be hung.
ତହିଁରେ ଆମ୍ଭେ ବଡ଼ ଦୁଃଖିତ ହେବା.	That in I very troubled shall be.	I shall be greatly grieved at that.
ଆସନ୍ତା ମାସରେ ଅତି ଭଲ କୌତୁକ ଦେଖା ଯିବ.	Coming month in very good fun seen will go.	First-rate fun will be seen next month.
ପିଲା ଗର୍ତ୍ତରେ ପତିତ ହେବାରୁ କାନ୍ଦିବାକୁ ଲାଗିଲା,	Child hole in fallen being from to cry began.	The child being fallen in the pit began to cry.

SECTION 7.

The Causal Verb, (ପ୍ରେରଣାର୍ଥକ କ୍ରିୟା).

The causal verb is formed by inserting ଆ between the root and the termination; as ଦେଖିବା, to see; which becomes ଦେଖ୍ + ଆ + ଇବା = ଦେଖାଇବା to cause to see, *i. e.* to show.

The introduction of this vowel renders necessary the following euphonic changes in the root.

1. Roots in ଅ simply reject the ଅ; as, ଦେଖ which becomes ଦେଖା, whence ଦେଖାଇବା To cause to see.

2. Roots in ଆ shorten that vowel to ଉ; as, ଖା eat, which becomes ଖୁ, whence

ଖୁଆଇବା To cause to eat.

3. Roots in ଇ or ଈ insert ୟ to avoid the hiatus between ଇ and ଆ; as,

ପିୟାଇବା To cause to drink.

ଜିୟାଇବା To cause to live.

4. Roots in ଉ or ଓ are unchanged; as,

ରୁଆଇବା To cause to plant.

ଶୋଆଇବା To cause to lie down.

5. Roots in ଏ change ଏ into ଇୟ; as ଦେ give, which becomes ଦିୟ, whence,

ଦିୟାଇବା To cause to give.

6. When the vowel of the root is long, it is shortened before the causal termination; as,

ନାଚ୍, dance, whence ନଚାଇବା To cause to dance.

In accordance with the preceding rules the verb କର "do," makes the causal form କରାଇବା to cause to do; and is conjugated thus:

A. INDICATIVE MOOD.

I. Simple Tenses.

1. Simple Present.

Singular.

1. ମୁ କରାଏଁ, I cause to do.
2. ତୁ କରାଉ, thou causest to do.
3. ସେ କରାଏ, he causes to do.

Plural.

1. ଆମ୍ଭେମାନେ କରାଉଁ, we cause to do.
2. ତୁମ୍ଭେମାନେ କରାଅ, ye cause to do.
3. ସେମାନେ କରାନ୍ତି, they cause to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରାଉଁ, I cause to do. } Original Plural.
2. ତୁମ୍ଭେ କରାଅ, thou causest to do. } Original Plural.
3. ସେ କରାନ୍ତି, he causes to do.

2. Simple Past.

Singular.

1. ମୁ କରାଇଲି, I caused to do.
2. ତୁ କରାଇଲୁ, thou causedst to do.
3. ସେ କରାଇଲା, he caused to do.

Plural.

1. ଆମ୍ଭେମାନେ କରାଇଲୁଁ, we caused to do.
2. ତୁମ୍ଭେମାନେ କରାଇଲ, ye caused to do.
3. ସେମାନେ କରାଇଲେ, they caused to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରାଇଲୁଁ, I caused to do. } Original Plural.
2. ତୁମ୍ଭେ କରାଇଲ, thou causedst to do. } Original Plural.
3. ସେ କରାଇଲେ, he caused to do.

3. Simple Future.

Singular.

1. ମୁଁ କରାଇବ, I shall cause to do.
2. ତୁ କରାଇବୁ, thou wilt cause to do.
3. ସେ କରାଇବ, he will cause to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇବୁଁ or ବା, we shall cause to do.
2. ତୁମ୍ଭେମାନେ କରାଇବ, ye will cause to do.
3. ସେମାନେ କରାଇବେ, they will cause to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଇବୁଁ, or ବା, I shall cause to do. } Orig. Plural.
2. ତୁମ୍ଭେ କରାଇବ, thou wilt cause to do. }
3. ସେ କରାଇବେ, he will cause to do.

II.—*Tenses compounded with* କରାଉ, *the present participle of* କରାଇବା.

1. Present Definite.

Singular.

1. ମୁଁ କରାଉଛି I am causing to do.
2. ତୁ କରାଉଛୁ, thou art causing to do.
3. ସେ କରାଉଛି, he is causing to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଉଅଛୁଁ, we are causing to do.
2. ତୁମ୍ଭେମାନେ କରାଉଅଛ, ye are causing to do.
3. ସେମାନେ କରାଉଅଛନ୍ତି, they are causing to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଉଅଛୁଁ, I am causing to do. } Original Plural.
2. ତୁମ୍ଭେ କରାଉଅଛ, thou art causing to do. }
3. ସେ କରାଉଅଛନ୍ତି, he is causing to do.

2. Imperfect.

Singular.

1. ମୁ କରାଉଥିଲି, I was causing to do.
2. ତୁ କରାଉଥିଲୁ, thou wast causing to do.
3. ସେ କରାଉଥିଲା, he was causing to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଉଥିଲୁଁ, we were causing to do.
2. ତୁମ୍ଭେମାନେ କରାଉଥିଲ, ye were causing to do.
3. ସେମାନେ କରାଉଥିଲେ, they were causing to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଉଥିଲୁଁ, I was causing to do. } Original Plu.
2. ତୁମ୍ଭେ କରାଉଥିଲ, thou wast causing to do. } Original Plu.
3. ସେ କରାଉଥିଲେ, he was causing to do.

3. Present Potential.

Singular.

1. ମୁ କରାଉଥିବ, I may be causing to do, or I shall be causing to do.
2. ତୁ କରାଉଥିବୁ, thou may'st be causing to do, or thou wilt be causing to do.
3. ସେ କରାଉଥିବ, he may be causing to do, or he will be causing to do.

Plural,

1. ଅମ୍ଭେମାନେ କରାଉଥିବୁଁ or ଥିବା, we may be causing to do, or we shall be causing to do.
2. ତୁମ୍ଭେମାନେ କରାଉଥିବ, ye may be causing to do, or ye will be causing to do.
3. ସେମାନେ କରାଉଥିବେ, they may be causing to do, or they will be causing to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଉଥିବୁଁ or ଥିବା, I may be causing to do, or I shall be causing to do.
2. ତୁମ୍ଭେ କରାଉଥିବ, thou may'st be causing to do, or thou wilt be causing to do.

} Original Plu.

2. ସେ କରାଉଥିବେ, he may be causing to do, or he will be causing to do.

III.—*Tenses compounded with* କରାଇ, *the past part. of* କରାଇବା.

1. Past Definite.

Singular.

1. ମୁଁ କରାଇଛି, I have caused to do.
2. ତୁ କରାଇଛୁ, thou hast caused to do.
3. ସେ କରାଇଛି, he has caused to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇଅଛୁଁ, we have caused to do.
2. ତୁମ୍ଭେମାନେ କରାଇଅଛ, ye have caused to do.
3. ସେମାନେ କରାଇଅଛନ୍ତି, they have caused to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଇଅଛୁଁ, I have caused to do.
2. ତୁମ୍ଭେ କରାଇଅଛ, thou hast caused to do.

} Original Plu.

3. ସେ କରାଇଅଛନ୍ତି, he has caused to do.

2. Pluperfect.

Singular.

1. ମୁ କରାଇଥିଲି, I did cause to do, or had caused to do.
2. ତୁ କରାଇଥିଲୁ, thou didst cause to do, or thou had'st caused to do.
3. ସେ କରାଇଥିଲା, he did cause to do, or had caused to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇଥିଲୁଁ, we did cause to do, or had caused to do.
2. ତୁମ୍ଭେମାନେ କରାଇଥିଲ, ye did cause to do, or had caused to do.
3. ସେମାନେ କରାଇଥିଲେ, they did cause to do, or had caused to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଇଥିଲୁଁ, I did cause to do, or had caused to do. 2. ତୁମ୍ଭେ କରାଇଥିଲ, thou did'st cause to do, or had'st caused to do.	} Original Plural.

3. ସେ କରାଇଥିଲେ, he did cause to do, or had caused to do.

3. Past Potential.

Singular.

1. ମୁ କରାଇଥିବି, I may have caused to do, or shall have caused to do.
2. ତୁ କରାଇଥିବୁ, thou may'st have caused to do, or wilt have caused to do.
3. ସେ କରାଇଥିବ, he may have caused to do, or will have caused to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇଥିବୁଁ or ଥିବା, we may have caused to do, or shall have caused to do.
2. ତୁମ୍ଭେମାନେ କରାଇଥିବ, ye may have caused to do, or will have caused to do.
3. ସେମାନେ କରାଇଥିବେ, they may have caused to do, or will have caused to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଇଥିବୁଁ or ଥିବା, I may have caused to do, or shall have caused to do. } Orig. Plu.
2. ତୁମ୍ଭେ କରାଇଥିବ, thou may'st have caused to do, or wilt have caused to do. } Orig. Plu.
3. ସେ କରାଇଥିବେ, he may have caused to do, or will have caused to do.

IV.—*Tenses compounded with* ଥାଉ, *the simple present of* ଥିବା *remaining.*

1. Past Habitual Definite.

Singular.

1. ମୁଁ କରାଉଥାଏଁ, I was *then* causing to do.
2. ତୁ କରାଉଥା, thou wast *then* causing to do.
3. ସେ କରାଉଥାଏ, he was *then* causing to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଉଥାଉଁ, we were *then* causing to do.
2. ତୁମ୍ଭେମାନେ କରାଉଥାଅ. ye were *then* causing to do.
3. ସେମାନେ କରାଉଥାନ୍ତି, they were *then* causing to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଉଥାଉଁ, I was *then* causing to do.
2. ତୁମ୍ଭେ କରାଉଥାଅ, thou wast *then* causing to do.

} Original Plural.

3. ସେ କରାଉଁଥାନ୍ତି, he was *then* causing to do.

2. Aorist Habitual.

Singular.

1. ମୁଁ କରାଇଥାଏଁ, I had *then* caused to do, or I used to do.
2. ତୁ କରାଇଥା, thou had'st *then* caused to do, or thou used'st to cause to do.
3. ସେ କରାଇଥାଏ, he had *then* caused to do, or he used to cause to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇଥାଉଁ, we had *then* caused to do, or we used to cause to do.
2. ତୁମ୍ଭେମାନେ କରାଇଥାଅ, ye had *then* caused to do, or ye used to cause to do.
3. ସେମାନେ କରାଇଥାନ୍ତି, they had *then* caused to do, or they used to cause to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଇଥାଉଁ, I had *then* caused to do, or I used to cause to do.
2. ତୁମ୍ଭେ କରାଇଥାଅ, thou had'st *then* caused to do, or thou used'st to cause to do.

} Original Plu.

3. ସେ କରାଇଥାନ୍ତି, he had *then* caused to do, or he used to cause to do.

B. SUBJUNCTIVE OR CONDITIONAL MOOD.

1. Simple Present.

Singular.

1. ମୁ କରାନ୍ତି, I might* cause to do, or if I cause to do.
2. ତୁ କରାନ୍ତୁ, thou mightest cause to do, or if thou cause to do.
3. ସେ କରାନ୍ତା, he might cause to do, or if he cause to do.

Plural.

1. ଆମ୍ଭେମାନେ କରାନ୍ତୁ, we might cause to do, or if we cause to do.
2. ତୁମ୍ଭେମାନେ କରାନ୍ତ, ye might cause to do, or if ye cause to do.
3. ସେମାନେ କରାନ୍ତେ, they might cause to do, or if they cause to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରାନ୍ତୁ, I might cause to do, or if I cause to do. } Original Plu.
2. ତୁମ୍ଭେ କରାନ୍ତ, thou mightest cause to do, or if thou cause to do. } Original Plu.
3. ସେ କରାନ୍ତେ, he might cause to do, or if he cause to do.

2. Present Definite.

Singular.

1. ମୁ କରାଉଥାନ୍ତି, I might* be causing to do, or if I were causing to do.

---

* Or "would or should."

2. ତୁ କରାଉଥାନ୍ତୁ, thou mightest be causing to do, or if thou wert causing to do.
3. ସେ କରାଉଥାନ୍ତା, he might be causing to do, or if he were causing to do.

Plural.

1. ଆମ୍ଭେମାନେ କରାଉଥାନ୍ତୁ, we might be causing to do, or if we were causing to do.
2. ତୁମ୍ଭେମାନେ କରାଉଥାନ୍ତ, ye might be causing to do, or if ye were causing to do.
3. ସେମାନେ କରାଉଥାନ୍ତେ, they might be causing to do, or if they were causing to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରାଉଥାନ୍ତୁ, I might be causing to do, or if I were causing to do.
2. ତୁମ୍ଭେ କରାଉଥାନ୍ତ, thou mightest be causing to do, or if thou wert causing to do.
3. ସେ କରାଉଥାନ୍ତେ, he might be causing to do, or if he were causing to do.

3. Past Definite.

Singular.

1. ମୁଁ କରାଇଥାନ୍ତି, I might have caused to do, or if I had caused to do.
2. ତୁ କରାଇଥାନ୍ତୁ, thou mightest have caused to do, or if thou had'st caused to do.
3. ସେ କରାଇଥାନ୍ତା, he might have caused to do, or if he had caused to do.

Plural.

1. ଆମ୍ଭେମାନେ କରାଇଥାନ୍ତୁ, we might have caused to do, or if we had caused to do.

2\. ତୁମ୍ଭେମାନେ କରାଇ ଥାନ୍ତ, ye might have caused to do, or if ye had caused to do.

3\. ସେମାନେ କରାଇଥାନ୍ତେ, they might have caused to do, or if they had caused to do.

Modern Honorific Singular.

1\. ଆମ୍ଭେ କରାଇଥାନ୍ତୁ, I might have caused to do, or if I had caused to do.
2\. ତୁମ୍ଭେ କରାଇଥାନ୍ତ, thou mightest have caused to do, or if thou had'st caused to do.
} Original Plu.

3\. ସେ କରାଇଥାନ୍ତେ, he might have caused to do, or if he had caused to do.

C. IMPERATIVE MOOD.

1. Simple Present.

Singular.

1. ମୁ କରାଏଁ, let me cause to do.
2. ତୁ କରାଅ, cause thou to do.
3. ସେ କରାଉ, let him cause to do.

Plural.

1. ଆମ୍ଭେମାନେ କରାଉଁ, let us cause to do.
2. ତୁମ୍ଭେମାନେ କରାଅ, cause ye to do.
3. ସେମାନେ କରାଉନ୍ତୁ, let them cause to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରାଉଁ, let me cause to do.
2. ତୁମ୍ଭେ କରାଅ, cause thou to do.
} Original Plural.
3. ସେ କରାଉନ୍ତୁ, let him cause to do.

2. Continuative Indefinite.

Singular.

1. ମୁ କରାଉଥାଏଁ, let me remain* causing to do.
2. ତୁ କରାଉଥା, remain thou causing to do.
3. ସେ କରାଉଥାଉ, let him remain causing to do.

Plural.

1. ଆମ୍ଭେମାନେ କରାଉଥାଉଁ, let us remain causing to do.
2. ତୁମ୍ଭେମାନେ କରାଉଥାଅ, remain ye causing to do.
3. ସେମାନେ କରାଉଥାଉନ୍ତୁ, let them remain causing to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରାଉଥାଉଁ, let me remain causing to do.
2. ତୁମ୍ଭେ କରାଉଥାଅ, remain thou causing to do.

} Original Plu.

3. ସେ କରାଉଥାଉନ୍ତୁ, let him remain causing to do.

3. Continuative Definite.

Singular.

1. ମୁ କରାଇଥାଏଁ, let me have caused to do, or let me continue† to cause to do.
2. ତୁ କରାଇଥାଅ, do thou have caused to do, or continue thou to cause to do.
3. ସେ କରାଇଥାଉ, let him have caused to do, or let him continue to cause to do.

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* In the sense of the English phrase "go on," as "let me go on causing to do," *continuous* and *present*.

† In this case the action is *continuous* or *habitual*.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇଥାଉଁ, let us have caused to do, or let us continue to cause to do.
2. ତୁମ୍ଭେମାନେ କରାଇଥାଅ, do ye have caused to do, or continue ye to cause to do.
3. ସେମାନେ କରାଇଥାଉନ୍ତୁ, let them have caused to do, or let them continue to cause to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଇଥାଉଁ, let me have caused to do, or let me continue to cause to do.
2. ତୁମ୍ଭେ କରାଇଥାଅ, do thou have caused to do, or continue thou to cause to do. } Original Plu.
3. ସେ କରାଇଥାଉନ୍ତୁ, let him have caused to do, or let him continue to cause to do.

Participles.

Present Part. କରାଉଁ, causing to do.

Continuative ditto ditto କରାଉଁʼ, continuously causing to do.

Past ditto କରାଇ, caused to do.

Continuative ditto ditto କରାଇʼ, continuously caused to do.

Aorist ditto କରାଇଲେ, having caused to do.

Pres. conditional ditto କରାଉଥିଲେ, were (I, thou, or he) causing to do.

Past ditto ditto କରାଇଥିଲେ, had (I, thou, or he) caused to do.

Predicate ditto କରାନ୍ତେ, about to cause to do, or whilst causing to do, or on causing to do.

VERBAL NOUN.

Nom. କରାଇବା, causing to do, (or the act of causing to do).
Acc. କରାଇବାକୁ, causing to do.
Inst. କରାଇବାରେ, by causing to do.
Dat. କରାଇବାକୁ, to causing to do.
Abl. କରାଇବାରୁ, from causing to do.
Gen. କରାଇବାର, of causing to do.
Loc. କରାଇବାରେ, in causing to do.

PARTICIPIAL NOUNS.

Gen. କରାଇଲାର, of having caused to do.
Abl. କରାଇଲାରୁ, from having caused to do.

ILLUSTRATIONS OF THE USE OF THE CAUSAL VERB.

Oriya.	*Lit. translation.*	*English idiom.*
ରଘୁନାଥକୁ ଛବି ଦେଖାଅ	Raghunáth pictures cause to see.	Show Raghunáth the pictures.
ମୁଁ ଦେଖାଇଛି ଯେ,*	I caused to see am (or have).	I have shown.
ଅଚ୍ଛା, ଦେଖାଇ ଥାଅ.	Well, caused to see remain.	Well, continue to show.
ବାଛୁରିକୁ ଘାସ ଖୁଆଇବାକୁ ହେବ.	Calf grass to cause to eat will be.	The calf must be fed with grass.
ଘୋଡ଼ାକୁ ଜଳ ପିଆଇଲୁଁ †	Horse water caused to drink.	I watered the horse.
ରାମ ସବୁ କୁଲିଙ୍କୁ କର୍ମ କରାଉଥିବ.	Ráma all labourers work will be causing to do.	Ráma will be working‡ the men.
ବଳଦକୁ ନ ଶୋଆଇଲେ, ଔଷଧ ଦିଆ ଯିବାକୁ ପାରିବ ନାହିଁ	Bullock not having caused to lie down, medicine given to go will not be able.	If you do not throw the bullock, you cannot give him the medicine.
କୃଷ୍ଣ ସେହି କଙ୍ଗାଳିକୁ ପଇସା ଦେଇଥିଲା କି ?	Krooshna that beggar to pice did give, what?	Did Krooshna give pice to that beggar?

ସେ ଦେଉ ନ ଥିଲା, ମାତ୍ର ଅମ୍ଭେ ଦିଆଇଲୁଁ.	He giving not was, but I caused to give.	He was not intending to give, but I made him (give).
ଦେଖ, ସେହି ମନୁଷ୍ୟ ଭାଲୁକୁ ନଚାଇବ,	See, that person bear will cause to dance.	See, that person will make that bear dance.
ମୁଁ ବାବା ସାହେବଙ୍କୁ ଘୋଡ଼ାରେ ଚଢ଼ାଇଛି.	I child saheb horse on caused to mount am (or have).	I have put the little saheb on the horse.
ଅଚ୍ଛା, ବୁଲାଇବାକୁ ନେଇ ଯାଅ.	Well, to cause to wander, taken go.	Well, take him out for an airing.
ସେହି ସବୁ ଚିଜ ଗାଡ଼ିରୁ ଓହ୍ଲାଇବାକୁ ହେବ.	That all things cart from to cause to descend will be.	All those things must be taken from the cart.
ଅମ୍ଭେ ଘୁଡ଼ି ଉଡ଼ାଇ ଥାଉଁ	I kite caused to fly remain.	I (sometimes) fly a kite.
ତୁମ୍ଭେ ଯେତେବେଳେ ଡାକିଲ, ଅମ୍ଭେ	You when called, I	When you called me, I was in

* ଯେ is an expletive, not to be translated.

† The omission of the pronoun, in ordinary sentences, is common.

‡ That is, overseeing.

Oriya.	*Lit. translation.*	*English idiom.*
ରୋଗୀକୁ ଔଷଧ ଖୁଆଉଥାଉଁ	sick one medicine causing to eat remain.	the act of giving medicine to the patient.
ପିଲାକୁ ସେହି ପୁସ୍ତକ ପଢ଼ାଅ.	Child that book cause to read.	Make the child read that book.
ମୁଁ ପଢ଼ାଇଛି.	I caused to read am (or have).	I have caused to read.
ଆମ୍ଭକୁ ଶୁଣାଅ.	Me cause to hear.	Cause me to hear.
ଶୁଣାଇବ.	(I) will cause to hear.	I will cause to hear.
ଏହି ଲୋକକୁ କର୍ମ କରାଉଛି କେ ?	This person work causing to do is, who ?	Who is causing this person to work ?
କି ଜାଣି ? ବିଦା କରାଉଥିବ.	What (I) know ? Boida causing to work may be.	How do I know ? Boida may be causing &c.
ଜଇଳା ବିଛାଅ, ବାବୁ ବସିବେ.	Rug cause to spread, Babu will sit.	Spread the rug, the Babu will sit down.

TRANSLATE INTO ENGLISH.

ନାବିକମାନେ ଜାହାଜରେ ଚଢି କଲିକତାକୁ ଯାଇ ଅଛନ୍ତି ।
ତାହାଙ୍କର ଉପରେ ଚୁରିର ଅପବାଦ ଦିଆ ଯାଇଅଛି ।
ତୁମ୍ଭର ସଙ୍ଗେ ଯିବାକୁ ଆମ୍ଭକୁ ଅନୁମତି ଦିଅ ।
ଏବେ ସେ କର୍ମ କରା ଯାଇଅଛି, ଅନ୍ୟ ପ୍ରକାର ହେବାକୁ ନ ପାରେ.
ଆଗେ ଏହି କର୍ମ ନିକାଶ କରୁଁ ।
ତୁମ୍ଭର କଥାରେ ଆମ୍ଭେ ସମ୍ମତ ହେବାକୁ ନ ପାରୁଁ ।
ତୁମ୍ଭେ କି ଗତ ହପ୍ତାରେ ବାଲେଶ୍ୱରକୁ ଯାଇଥିଲ ?
ଆମ୍ଭେ ଯାଇଥାନ୍ତୁ, ମାତ୍ର ସେ ସମୟରେ ଆମ୍ଭର ପିଲା ବେରାମ ହୋଇଥିଲା ।
ଆମ୍ଭେ ଆସନ୍ତା ମାସରେ କଟକକୁ ଯାନ୍ତୁ ।
ଆମ୍ଭକୁ ଦୋଷ ଦେଉଛ କିଁପାଇ ?
ସେ ବିଷୟରେ କାହାର ଦୋଷ ଦେଖା ଯାଏ ନାହିଁ ।
ଯେ ବ୍ୟକ୍ତି କଟକଠାରୁ ପ୍ରେରିତ ହେଲା ସେ ପହୁଞ୍ଚିଅଛି ।
ଏତେବେଳେ ସେ କାରାଗାରରେ ବନ୍ଦ ଅଛି ।
ତାହାଙ୍କର ମୁକ୍ତି କେବେ ହେବ ?
ମାଜିଷ୍ଟ୍ରେଟ ସାହେବଙ୍କର ଅନୁମତି ହେଲେ ସେ ମୁକ୍ତି ପାଇବ ।
ତାହାଙ୍କ ଦେଖା ପାଇବାରୁ ଆମ୍ଭେ ଯଥେଷ୍ଟ ସନ୍ତୋଷ ଲାଭ କଲୁଁ ।
ଆମ୍ଭମାନଙ୍କର ଲେଖାରେ ଯାହା ଭୁଲ ଥିବ ସେ ସଂଶୋଧନ କରିବ ।
ରାଧାନାଥ ଅନେକ ବିଦ୍ୟାରେ ବଡ଼ ନିପୁଣ ହୋଇଅଛି ।
ବିଦ୍ୟାନାଥ ସର୍ବଦା ହସିଥାଏ ।
ସାରସର୍ବେ ତୁମ୍ଭର ବଡ଼ କାଶ ହୋଇଥାଏ ।

TRANSLATE INTO ORIYA.

English sentences (in)	*Oriya idiom.*
Send the groom to fetch the horse.	Horse to bring groom send.
He has been sent.	He sent become is.
Is that letter posted?*	That letter post house at given gone is?*

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* In this and similar sentences the interrogative particle କି is required; usually at the end of the sentence.

The servant has returned from Calcutta.	Calcutta from servant turned come is.
While there he was very ill.	There remaining's time in he very ill become was.
What was the matter with him?	Him to what become was?
He had a high fever.	Him to great fever did become.
I made that man cut the wood.	I that man wood caused to cut.
This pen is broken.	This pen broken gone is.
Whose fault is it?	It whose* fault?
Should I ask you to go, would you go?	I you to to go having said, would you go?
I did not see him.	I him did not see.
I cannot read Oriya.	I Oriya to read can not.
Have you anything to eat?	Your side at food is?
You might give that poor man something.	You that poor person to something might give.
I wrote him yesterday.	I yesterday him to a letter did give.
He is a sharp fellow.	He very sharp person.
If he would come, it would be well.	He having come very well would be.
You might have gone last month.	Past month in you might have gone.
I could not come before.	I before to come could not.

* In this sentence the interrogative pronoun occurs, hence the interrogative particle is not required. The verb is not expressed in such sentences.

They are finishing that work. They that work finish doing are.

NOTE.—A few adverbs and adjectives occur in the above sentences, which the learner may leave untranslated.

SECTION 8.

On the formation and use of the compound tenses.

The learner has already observed that the compound tenses are formed by the use of the *present* and *past* participles with the different parts of the substantive verb.

1. The *present* participle in its various combinations with the different parts of the substantive verb *always* involves the idea of *present* or *unfinished* action or being, at the *time indicated* by the connection.

INDICATIVE MOOD.

PRESENT DEFINITE.

ସେ କରୁଅଛି, he *doing* is, or he is doing.

IMPERFECT.

ସେ ଦେଉଥିଲା, he *giving* was, or he was giving.

PRESENT POTENTIAL (or FUTURE IMPERFECT).

ସେ ଯାଉଥିବ, he *going* may be, or going will be, *i. e.* he may (now) be going, or he will be (then) going.

NOTE.—In these examples different verbs are introduced for variety.

Present Habitual Definite

ସେ ଆସୁଥାଏ, he *coming* remained, or *coming* then was,
i. e., at a given time he was coming.

SUBJUNCTIVE MOOD.

Present Definite.

ସେ ଘଟୁଥାନ୍ତା, he *watching* might remain, he watching might be.
i. e. he might *now* be in the act of watching.

IMPERATIVE MOOD.

Continuative Indefinite.*

ସେ ମାରୁଥାଉ, *striking* let him remain,
i. e. let him *go on striking.*

Below is an example of the use of the 2nd person of this tense. As though one should say " Do that work," and the person addressed should reply " I am doing it," and the first speaker should then say " Keep at it, then ;" this last phrase would be rendered in Oriya by this tense ; as,

ସେହି କର୍ମ କର, (Sim. Imp.) that work do.
ମୁଁ କରୁଛି ଯେ, (Pres. Definite Ind.) I am doing it.
ଅଚ୍ଛା କରୁ ଥାଅ (Cont. Ind. Imp.) Well, go on doing it.

Observe, in *all* the tenses given above the present participle is used ; and, in every instance the action is *unfinished* at the time indicated by the context.

2. The *past* participle in its various combinations with the different parts of the substantive verb, *always*

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* It is right to note that this tense is very rarely used.

involves the idea of *past* or *finished* action or being, *at the time indicated* by the connection.

This is more difficult to explain than the preceding, and still more difficult of application in certain tenses; because the Oriya *very* often uses a past participle in his mode of thought where we should use the present or its equivalent. Hence a great deal of vicious idiom occurs in our writing and speaking the Oriya language. It is hoped, however, that a careful analysis of the following examples will enable the learner to arrive at a proximate idea of the correct use of these tenses.

INDICATIVE MOOD.

Past Definite.

ସେ କରିଅଛି, he *done* is, Eng. equiv. "he done has," or "he has done."

There being no equivalent for the verb "to have," which is so very useful as an auxiliary in English, the Oriya adheres to the substantive verb throughout the conjugation. In the above example the sense is "I having done (that act) exist," or "I done am." This form has been, not inappropriately, likened to the common Hibernianism, "I am after doing it" *i. e.* "After doing (that act) I am."

Pluperfect.

ସେ କାନ୍ଦିଥିଲା, he *cried* was *i. e.* he (having) cried was; Eng. equivalent, he had cried, or did cry.

Past Potential (or Second Future).

ସେ ଦେଇଥିବ, he *given* may be, or *given* will be,
i. e. he (having) given may be, or (having) given will be.

Eng. equiv. he may have given (Past. Potential)
„ „ he will have given (Second Future).

Aorist Habitual.

ସେ ଆସିଥାଏ, he *come* remains *i. e.* he continues to have come;
Eng. equivalent, he continues to come.
or „ „ he habitually comes.
or „ „ he sometimes comes.

This tense requires all these different renderings according to circumstances; the precise meaning to be recognized by the connection. It is, fortunately, of *comparatively* rare occurrence.

The use of ଥାଉ the simple present of ଥିବା makes the different renderings possible.

Ex. 1. ସେତେବେଳେ ସେ କରୁଥାଏ, *then* he used to do.

Ex. 2. ସେ କରୁଥାଏ, he sometimes does; in answer to the question "Does he do *so?*"

Ex. 3. ଯେତେବେଳେ ଡାକ୍ତର ଆସିଲେ ସେ ଔଷଧ ଖାଇଥାଏ, when doctor came he medicine eaten remained, *i. e.*, when the doctor arrived he *had already* taken the medicine. In this, and similar sentences, it seems to mean "he had already," or "he *then* had." When no time is specified it usually conveys the idea of "sometimes does."

SUBJUNCTIVE MOOD.

Past Definite.

ସେ ଜଗିଥାନ୍ତା, he *watched* might remain, *i. e.*,
he might have remained in the position of a watcher.
Eng. equiv. he might have watched.

IMPERATIVE MOOD.

Continuative Definite.

ସେ ମାରୁଥାଉ, *struck* let him remain *i. e.* let him continue to strike (as opportunity may offer, or circumstances demand).

Below is given an example of the 2nd person of this tense.

Suppose a person should say to another "Do that work *so*," and the person addressed should reply, "I have done it *so*," and the first speaker should then say "Well, always do it so" or "Continue to do it so;" this last phrase would be expressed by this tense.

Ex. 1. ତୁମ୍ଭେ ସେହି କର୍ମ ସେମନ୍ତେ କର, (Simp. Imp.)
You that work so do.
ମୁଁ ସେମନ୍ତେ କରଛି ଯେ, (Past Def. Ind.)
I so have done.
ଅଛା ସେମନ୍ତେ କରଥା, (Cont. Def. Imp.)
Well, so do remain.
i. e. always or continuously do so.

The simple tenses in either mood need no comment.

Illustrations of the idiomatic use both of the simple and compound tenses are given farther on.

CHAPTER V.

ADJECTIVES. (ବିଶେଷଣ).

SECTION 1.

1. Those adjectives in Oriya which are derived from the Sanskrit, but have lost their original form, have neither gender, person, number nor case.

2. Those which have retained their original form have *gender* only.

The former class is rather limited, and two examples only will be given; as, ବଡ଼ large, and ସାନ small. These retain this form in all positions; as

Mas.	ବଡ଼ ପୁରୁଷ, large man.
Fem.	ବଡ଼ ସ୍ତ୍ରୀ, large woman.
Mas.	ସାନ ବାଳକ, small boy.
Fem.	ସାନ ବାଳିକା, small girl.

The second class may be sub-divided as follows:

1*st*. Those adjectives ending in ଅ, change ଅ into ଆ or ଈ in the feminine; as,

Mas.	ଉତ୍ତମ ପୁରୁଷ, good man.
Fem.	ଉତ୍ତମା ସ୍ତ୍ରୀ, good woman.
Mas.	ଅନାଥ ବାଳକ, orphan boy.
Fem.	ଅନାଥା ବାଳିକା, orphan girl.
Mas.	ସୁନ୍ଦର ପୁରୁଷ, beautiful man.
Fem.	ସୁନ୍ଦରୀ ସ୍ତ୍ରୀ, beautiful woman.

2*nd.* Those ending in ଆ or ଆନ change these endings into ଅତୀ in the feminine; as,

Mas.	ଯୁବା ପୁରୁଷ, young man.
Fem.	ଯୁବତୀ ସ୍ତ୍ରୀ, young woman.
Mas.	ଧନବାନ୍ ରାଜା, rich king.
Fem.	ଧନବତୀ ରାଣୀ, rich queen.
Mas.	ଜ୍ଞାନବାନ୍ ପୁରୁଷ, learned man.
Fem.	ଜ୍ଞାନବତୀ ସ୍ତ୍ରୀ, learned woman.

Sometimes an adjective is used absolutely, its noun being unexpressed; in which case it is declined precisely like a noun, usually in the singular number only; as,

Nom.	ଯୁବା, youth.
Acc.	ଯୁବାକୁ, youth.
Inst.	ଯୁବାଦ୍ୱାରା, by a youth.
Dat.	ଯୁବାକୁ, to a youth.
Abl.	ଯୁବାଠାରୁ, from a youth.
Gen.	ଯୁବାର, of a youth.
Loc.	ଯୁବାଠାରେ, in a youth.
Voc.	ହେ ଯୁବା, O youth.

Compound adjectives, of either class, *very rarely* change their form; but are usually the same in both genders; as,

Mas. and Fem.	ଦୟାମୟ, merciful.
Mas. and Fem.	ଭୟାଳୁ, fearful, timid.

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SECTION 2.

Comparison of Adjectives.

The degrees of comparison are formed for the most part, by adding the syllables ତର for the comparative, and ତମ for the superlative ; as,

	Pos.	Comp.	Super.
Mas.	ପ୍ରିୟ dear	ପ୍ରିୟତର dearer	ପ୍ରିୟତମ dearest.
Fem.	ପ୍ରିୟା „	ପ୍ରିୟତରା „	ପ୍ରିୟତମା „

Additional words are *often* used to express comparison, in which instances the ablative case precedes the noun compared ; as,

Ex. ରାମଠାରୁ ଜଗଦୀଶ ଅଧିକ ଚତୁର.
Lit. Rámathan Jagadisha more sharp (is).
Rama (is) sharper than Jagadisha.

A few adjectives are found in the superlative degree *only ;* they are pure Sanskrit, but have become so thoroughly incorporated into the Oriya, and are so frequently met with, that some notice of them is demanded.

Mas.	କନିଷ୍ଠ, youngest.
Fem.	କନିଷ୍ଠା, youngest.
Mas.	ଜ୍ୟେଷ୍ଠ, eldest.
Fem.	ଜ୍ୟେଷ୍ଠା, eldest.
Mas.	ଶ୍ରେଷ୍ଠ, most excellent.
Fem.	ଶ୍ରେଷ୍ଠା, most excellent.

The last, ଶ୍ରେଷ୍ଠ, is also frequently used to express the idea of *highest in position or rank.*

CHAPTER VI.

INDECLINABLE WORDS. (ଅବ୍ୟୟ).

SECTION 1.

Adverbs. (ବିଶେଷଣିୟ ବିଶେଷଣ.)

In addition to those words which the Oriya possesses, in common with all other languages, which are pure adverbs, and cannot be used in any other sense; there is also another large class of words which are really substantives or adjectives used adverbially.

In English all adjectives may be turned into adverbs by the addition of the syllable—ly (abbreviated from like); as, strong, strongly; rapid, rapidly.

Of the impure adverbs, or nouns and adjectives used adverbially there are three classes.

1*st.* Those which take no affix, but retain the same form in all positions.

The noun ଭଲ is a specimen of this class. In the following three examples, it is given as a noun, adjective and adverb.

ଭଲ କି ମନ୍ଦ ପସନ୍ଦ କର? Do you prefer good or evil?
ଏହି ବଡ଼ ଭଲ ଘୋଡ଼ା। This is a very good horse.
ତୁମ୍ଭେ ବଡ଼ ଭଲ ଲେଖ. You write very well.

2nd. Those which take the affixes of the ablative ରୁ, or the instrumental and locative ରେ; as,

ଉତ୍ତାରେ or ଉତ୍ତାରୁ, afterwards; lit. in, by, or from passing over.*

3rd. Those which take the oblique base of a noun after them; as,

ସୁନ୍ଦର ରୂପେ, beautifully; lit. beautiful manner in.
ଅନିଷ୍ଟ ପ୍ରକାରେ. injuriously; lit. injurious manner in.

Anything more than these examples it is unnecessary to give here, as the student can form them for himself from the dictionary.

Pure adverbs are of four kinds; of time, place, quantity and manner.

1. *Of Time.* (କାଳବାଚକ).

ଏବେ, now.
ଏକ୍ଷଣେ, this instant.
ସେଇକ୍ଷଣେ, that instant.
ତେବେ, then.
ଯେବେ, when.
କେବେ ? when ?
କେବେ୨, sometimes.
କେବେହେଁ ନାହିଁ, never.
କେବେ ନା, ditto (vulgar).

ଏବେହେଁ, now even.
ତେବେହେଁ, then even.
ଯେବେହେଁ, when even.
ପଶ୍ଚାତ୍, afterwards.
ଏହାମଧ୍ୟେ, in the mean time.
ଏଥିମଧ୍ୟେ, ditto ditto.
ଆଜ or ଅଦ୍ୟ, to-day.
କାଲି or କଲ୍ୟ,† yesterday or to-morrow.
ନିତ୍ୟ, always or continually.

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* From the word ଉତ୍ତାର, passing over, the ର of the affix being assimilated to the final letter of the noun.

† Distinguish by the connection; but in obscure cases, the words ଗତ and ଆସନ୍ତା are added as,

ଗତ କାଲି yesterday.
ଆସନ୍ତା କାଲି to-morrow.

କଦାଚ } ନାହିଁ, never.
କଦାପି }

ପରେ, afterwards.

ଉତ୍ତାରେ } afterwards.
ଉତ୍ତାରୁ }

ସର୍ବଦା, always.

ସଦା, ditto.

ଉକ୍ଷଣି, now (vulgar).

ବର୍ତ୍ତମାନ, at present.

ବାରବାର, again and again.

Besides the above there are a few adverbial phrases in common use; such as ଏବେବେଳେ, present time in; କେବେବେଳେ? what time in? ତେବେବେଳେ that time in, ଯେବେବେଳେ what time in, ସେବେବେଳେ that time in, ଏକାବେଳେ at once, and ତହିଁଉତ୍ତାରେ, ତହୁଉତ୍ତାରୁ afterwards; and a few others.

2. *Of Place* (ସ୍ଥାନବାଚକ).

ଏଠି, here, abbreviated from ଏଠାରେ,* in this place.
ସେଠି, there, " " ସେଠାରେ, in that place.
ଯେଠି, where " " ଯେଠାରେ, in what place.
କେଠି? where,? " " କେଠାରେ? in what place?
ଏଣେ, here (vulgar).
ତେଣେ, there "
କେଣେ, anywhere "
କେଣେ? where? "
କେଉଁଠାରେ, what place in or at
ଯେଉଁଠାରେ, wheresoever.
ଉର୍ଦ୍ଧ୍ୱରେ, } above.
ଉପରେ, }

ସର୍ବତ୍ର, in every place.
ଦୂରେ, at a distance.
ନିକଟେ, near.
ପାଖରେ or ପାଖେ, beside.
ଆଗରେ, before.
ପଛରେ or ପଛେ, behind.
କଡରେ, beside.
କଡରୁ, from beside.

* ଏଠାରେ and similar words are adverbial phrases rather than adverbs, and they only appear in the above list as a matter of convenience.

ତଳେ, below. ବାହାରେ, outside.
ନଚେ, under. ଭିତରେ, inside.

ମଧ୍ୟେ or ମଧ୍ୟରେ, in the midst.

3. *Of Quantity*, (ସଂଖ୍ୟାବାଚକ).

କେତେ? how much? ଅତି, ଅତ୍ୟନ୍ତ, } very.
ଯେତେ, as much. ନିତାନ୍ତ, } very.
ତେତେ, so much. ଅତିଶୟ, exceedingly.
ସେତେ, that much. ଯାବତ୍,* all (lit. as much as).
ତାବତ୍,* all. (lit. so much as).

4. *Of Manner*, (କ୍ରିୟାବାଚକ).

କେମନ୍ତ? how? i. e. in what state? vulgar form କିମିତି?
କେମନ୍ତେ? how? i. e. in what way? „ „ do.?
ସେମନ୍ତ, so, i. e. in that state or condition „ „ ସିମିତି.
ସେମନ୍ତେ, so, i. e. in that way, „ „ ଢମିତି.
ତେମନ୍ତ, so, i. e. in that state or condition „ „ ditto.
ତେମନ୍ତେ, so, i. e. in that way, „ „ ଢନ୍ତି.
ଏମନ୍ତ, so, i. e. in this state or condition „ „ ଏମିତି.
ଏମନ୍ତେ, so, i. e. in this way „ „ ditto
ଯେମନ୍ତ,† as, i. e. in what state or condition? „ „ ଯିମିତି.
ଯେମନ୍ତେ,† as, i. e. in what way? „ „ ditto

କପାଇଁ? କାହିଁକି? why.‡ କ୍ରମେ୨, gradually.
କାହିଁପାଇଁ? wherefore. ଧିରେ, slowly.
ଭଲ, well. ଧିରେ୨, very slowly,
ମନ୍ଦ, badly. ଶୀଘ୍ର, quickly.

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* These two are confined to the literary style chiefly.

† These two might be rendered "in whatsoever state" and "in whatsoever way." They are affirmative and are to be carefully distinguished from the interrogative, form କେମନ୍ତ? &c.

‡ In northern Orissa କେଣେ? why? is common; but it is not Oriya, rather a corruption of the Bengali କେନ.

ପ୍ରାୟ, nearly, almost.
ଅକସ୍ମାତ୍, suddenly.
ଅବଶ୍ୟ, certainly.
ଦୈବାତ୍, providentially.

ଏନିମନ୍ତେ, for this reason ; lit. this for.
ସେନିମନ୍ତେ, for that reason ; lit. that for.
କିନିମନ୍ତେ? for what reason ? lit. what for ?
ଯେନିମନ୍ତେ, for whatsoever reason.
ତେଣୁକରି, therefore. ଏଣୁକରି, therefore.

Besides the above, there are several adverbial phrases in common use, such as ;

କି ହେତୁରୁଁ ? what cause from ?
ସେହି ସକାଶରୁଁ, that cause from.
ସେଥିପାଇଁ, that for.

The learner will readily recognize words of this class.

SECTION 2.

Conjunctions (ସଂଯୋଜକ).

These are of two kinds, copulative and disjunctive.

1. Copulative (ସଂଯୋଜକ).

ଓ, and.
ଆଉ, moreover.
ଅନ୍ତୁର, further more.
ପୁଣି, ପୁନଃ, ପୁନଶ୍ଚ, ପୁନର୍ବାର, again.
ବରଞ୍ଚ, ବରଂ, rather.
ମଧ୍ୟ, also.
ଯଦି, if.
ଯଦ୍ୟପି, though.
ତଥାପି, yet, nevertheless.
ଯେହେତୁ, because.
ଅର୍ଥାତ୍, that is, namely.
ଯଥା, for example.
ଅନନ୍ତର, ତଦନ୍ତର, thereupon.

2. Disjunctive (ବିଯୋଜକ).

ବା, or.
କିମ୍ବା, or, but.
ମାତ୍ର, but.
ଅବା, else.
ଅଥବା, ଅଥଚ, ନତୁବା, Otherwise.

SECTION 3.

Prepositions and Postpositions.

There are no words in Oriya which occupy the place of prepositions, in English. The preposition in Oriya is *prefixed* to and *inseparable* from the word with which it is connected, and *does not govern cases* as in Latin.

Nouns in oblique cases are used as *post*-positions in lieu of our separate prepositions. These, with the

exception of a few which have sunk into mere case endings, require the genitive case to precede them; and this requisition amounts to government.

Explanatory of the paragraph on prepositions, a list of the principal ones, and words in which they occur, is given here. It will be, at the same time, a lesson in derivation.

Prep.	Root.	Termination.	Word.	Meaning.
ପ୍ର	ମା	ଅନ	ପ୍ରମାଣ	Evidence.
ପରା	ଜି	ଅ	ପରାଜୟ	Defeat.
ଅପ	ମାନ	ଅ	ଅପମାନ	Disrespect.
ନି	ଦା	ଅନ	ନିଦାନ	Primary cause.
ଅଧି	ସ୍ଥା	ଅନ	ଅଧିଷ୍ଠାନ	Inhabitation.
ସୁ	ଲଭ୍	ଅ	ସୁଲଭ	Of easy acquisition.
ନିର	ଣୀ	ଅ	ନିର୍ଣ୍ଣୟ	Ascertaining.
ଉତ୍	ପଦ୍	ତି	ଉତ୍ପତ୍ତି	Production.
ପରି	ମା	ଅନ	ପରିମାଣ	Measure.
ଅଭି	ପ୍ର	ଇ	ଅଭିପ୍ରାୟ	Intention.
ପ୍ରତି	କୃ	ଅ	ପ୍ରତିକାର	Relief.
ଅବ	ଲୋକ	ଅନ	ଅବଲୋକନ	A looking.
ଅନୁ	ଗ୍ରହ	ଅ	ଅନୁଗ୍ରହ	Favour.
ଆ	ଦାନ	ଅନ	ଆଦାନ	A receiving.
ଦୁର୍	ଗମ୍	ଅ	ଦୁର୍ଗମ	Difficult of access.
ବି	ହୃ	ଅ	ବିହାର	Pastime.
ଅତି	ଶୀ	ଅ	ଅତିଶୟ	Exceedingly.
ଅପ	ଈକ୍ଷା	ଆ	ଅପେକ୍ଷା	Expectation.
ଉପ	କୃ	ଅ	ଉପକାର	Help.

Postpositions.

ଆଗେ } before.
ଅଗ୍ରେ }
ସମ୍ମୁଖେ before.
ସାକ୍ଷାତେ presence in.
ବିନା, without.
ବିନୁ, } besides.
ଭିନ୍ନ, }
ଛଡ଼ା without or besides.
ବିଷୟରେ, concerning.
ଅନୁସାରେ, according to.
ଅନୁଯାୟୀ, ditto ditto.
ଅନୁକ୍ରମେ, ditto ditto.

ପାଇଁ }
ଲାଗି } for
ନିମନ୍ତେ }
ସକାଶେ }

ସକାଶୁ, for.
ଉପର, upon.
ପ୍ରତି, towards, into.
ପରେ, after.
ବିହୁନେ, besides.
ବ୍ୟତିରେକେ, besides.
ସଙ୍ଗେ, with.
ଅର୍ଥେ, for the sake of.

ଦ୍ୱାରା, by (an instrument).
ଦେଇ, by or through (a means)
କର୍ତ୍ତୃକ, by (an agent).

The learner with readily perceive that most of the above are simply nouns in the ablative or locative cases, as, ସଙ୍ଗ company, loc. ସଙ୍ଗେ company in, (or with).

ସାକ୍ଷାତ presence, loc. ସାକ୍ଷାତେ presence in.
ସକାଶ cause abl. ସକାଶୁ* cause from.
ଅଗ୍ର front loc. ଅଗ୍ରେ front at, or before.

The last three, ଦ୍ୱାରା, ଦେଇ, କର୍ତ୍ତୃକ have sunk into mere case endings, and do not usually have the genitive case before them, but rather the crude oblique form, as ଅମ୍ଭଦେଇ by me, ପଣ୍ଡିତ କର୍ତ୍ତୃକ, by the pundit. (See declensions.)

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* Abbreviated from ସକାଶରୁ which is sometimes heard.

SECTION 4.

INTERJECTIONS. (ସମ୍ବୋଧକ).

The following list comprises most of the interjections in common use.

ଅଃ ! expresses surprise.

ବାଃବାଃ ! „ „ and approval, as "well done !"

ହେ ! calls attention, as "Hey" "Hallo," in English.

ରେ ! „ „ „ „

ଅରେ ! „ „ „ „

ବାପରେ ! expresses surprise, lit. "O father" sormetimes this is inverted as

ଅରେବାପ !

ଛି ! expresses disgust, as "fie, fie."

ଥୁଃ „ disgust or shame.

ଦୁର୍ or ଦୂର ! „ impatience, as "get out."

ଗୋ, expresses respect, as ବାବାଗୋ O father.

ଲୋ, a form of address among the lower orders addressed to females, and by one female to another honorifically, as ମାଲୋ mother Ho !

ମଲା ! or ମଲାରେ, expresses astonishment ; as, ମଲାରେ ! କ ହେଲା ? Eng. equivalent "Dear me! what's the matter ?"

ଅରେ ଯାଃ, expresses great astonishment. Eng. equiv. "Well there ! I never saw the like."

ଉଃ, expresses pain, as Oh !

ହାୟ, expresses sympathy in sorrow ; as, "Alas ! alas !" "O, how sad."

ରାମ ! expresses disgust. } These two are profane, but
ଭଗବାନ ! ditto ditto. } common.

The former is the name of a Hindu incarnation ; the other a very common term for Deity.

CHAPTER VIII.

SYNTAX.

ବାକ୍ୟଶ୍ଳିଷ.

Oriya syntax is very simple. With the exception of a few peculiar idioms, the learner will find little difficulty in it. It will, therefore, be unnecessary to write much on the subject, especially in an elementary work like this.

SECTION 1.

Arrangement of words in a sentence.

1. The verb *as a rule*, is the last word in a sentence ; as, ଅମ୍ଭେ ବ୍ୟାକରଣ ପଢୁଅଛୁଁ , I grammar reading am, or, I am reading grammar.

2. In compound sentences involving but one nominative, every verb in the sentence, *except the last*, takes the participial form ;

as· ଅମ୍ଭେ ଘରକୁ ଯାଇ, ଚିଠି ଲେଖି, ବେହେସ୍ତର ହାତରେ ତାହାଙ୍କର ନିକଟେ ପଠାଇ ଦେଲୁଁ.

Lit. I house to *gone*, letter *written*, bearer's hand by his near at *sent* gave. In this sentence we have ଯାଇ gone, ଲେଖି written, and ପଠାଇ sent, all past participles ; the verb, ଦେଲୁଁ gone, concludes the sentence. The sense in English idiom will be "I went home and wrote a letter and sent it to him by the bearer." This peculiar use of the participles enables the Oriya to dispense

with conjunctions to a great extent; when carried to an excess however, as it too often is by careless writers, it renders the sentences very involved and obscure. It is not uncommon to see a whole letter written as one sentence, there being only one finite verb, and that the very last word. In such cases it is usual to vary the phraseology by substituting the ablative of the infinitive (or verbal noun) as ଥିବାରୁ or ହେବାରୁ ; or else the aorist participle, as କହିଲେ.

3. Qualifying words should be placed as near as possible to the words they qualify; except the *participial adjective*, which is usually placed just before the verb; as,

ଅମ୍ଭେ ଆପଣଙ୍କର ଅନୁଗ୍ରହ ସକାଶୁ ବଡ଼ ବାଧିତ ହେଲୁଁ.

Lit. I your honor's favour cause from very obliged was.

English idiom, I am greatly obliged by your honor's favour.

NOTE.—The Oriya idiom scarcely ever recognizes an obligation as *present*, but as either *past* or *prospective*; as, "I was obliged," or "I shall be obliged."

4. Governing words should be placed as near as possible to the words they govern.

NOTE.—The nominative may be considered an exception to this rule, as it frequently happens that the nominative is the *first* and the verb it governs the *last* word in the sentence. The rule applies to all the oblique cases of nouns and pronouns, to adjectives, adverbs, and postpositions.

Ex. 1. କୃଷ୍ଣ ବାଡ଼ି ଧରି ରାମକୁ ବଡ଼ ମାରଇ.

Krushna stick seized Ráma much struck.

English idiom, Krushna took a stick and struck Ráma severely.

In this sentence ବାଡ଼ି is in the accusative (termination omitted) governed by the participle ଧରି: Ráma is also accusative governed by ମାରିଲା; the adverb ବଡ଼ is placed near to the verb it qualifies. The sentence would be very inelegant, and not readily comprehensible to the ordinary Oriya if these governing and qualifying words were placed differently in the sentence; for instance:

କୃଷ୍ଣ ଧରି ବାଡ଼ି ବଡ଼ ରାମକୁ ମାରିଲା. This would convey the idea that a *large* Ráma was struck; and the first complement of the sentence କୃଷ୍ଣ ଧରି ବାଡ଼ି is quite inelegant; the participle ଧରି is used here instead of a finite verb and a conjunction, and it should be the last word in that part of the sentence, according to Rule 1st. In rhyme, however, this kind of transposition is common; as in reading, time can be taken to study the meaning of a phrase.

Ex. 2. ରାମର ପ୍ରତି ବଡ଼ ଅନ୍ୟାୟ କର୍ମ ହେଲା.

Of Ráma towards great unjust work became (or was) English idiom, Ráma was treated very unjustly.

Here the nom. କର୍ମ is in close proximity to the verb, the adjective ଅନ୍ୟାୟ next in position to the word it qualifies, then the adverb ବଡ଼ qualifying the adjective ଅନ୍ୟାୟ, and ରାମ in the genitive, just preceding the postposition ପ୍ରତି which governs it.

SECTION 2.

Concord and Government of Words.

ମିଳନ ଓ ଅନ୍ୱୟ.

1. Nouns.

1. The nominative case governs the verb.

This rule needs no comment, it holds in Oriya as in all other languages.

Note.—The *nominative absolute* occurs much more frequently in Oriya than in English. This arises from the very prevalent use of participles in lieu of *finite verbs* in compound sentences. For instance, such sentences as the following are very common.

Ex. 1. ରାମ ଗଲେ ଆମ୍ଭେ ଯିବୁଁ, Lit. Ráma having gone I will go. English idiom, If Ráma goes, I will go.

Here we have the nominative absolute ରାମ, referring to the aorist participle ଗଲେ.

Ex. 2. ରାମ ଯାଇଥିଲେ ଶ୍ୟାମ ଯାଇଥାନ୍ତା, Lit. Ráma (if) had gone Shyáma would have gone. English idiom, Had Ráma gone, Shyáma would have gone.

In this sentence Ráma has no finite verb; but refers to the *past conditional participle,* ଯାଇଥିଲେ, and is in the nominative case absolute.

Ex. 3. ରାମ ଭାତ ଖାଇବାକୁ ବସନ୍ତେ ଆମ୍ଭେ ଯାଇ ପହୁଞ୍ଚିଲୁଁ.

Lit. Ráma rice to eat in sitting (or whilst sitting) I gone arrived.

English idiom. As Ráma was sitting to eat his rice I arrived (at his house). In this sentence, again, are two nominatives with only one finite verb ପହୁଞ୍ଚିଲୁଁ, of

which ଅମ୍ଭେ is clearly the governing word; ରାମ refers to the *predicate participle* ବସନ୍ତେ and is nominative absolute.

While the above examples clearly illustrate the nominative absolute, it by no means follows that the above participles *always* and necessarily involve the use of it. For instance—

ରାମ ଭାତ ଖାଇବାକୁ ବସନ୍ତେ ବେହୁସ ହୋଇ ପଡ଼ିଲା,

Lit. Ráma rice to eat whilst sitting senseless become fell.

English idiom, As Ráma was sitting to eat his rice he fell senseless.

In this sentence we have the *verbal noun* ଖାଇବାକୁ, "for to eat," and the *predicate participle*, ବସନ୍ତେ, "whilst sitting," and the *past participle* ହୋଇ, "become," with the finite verb ପଡ଼ିଲା "fell," all referring to the one nominative Ráma.

2. The object of an action is put in the accusative case.

Ex. 1. ପିଲା ପୁସ୍ତକ ଉଠାଇଲା, Child (the) book caused to rise. Eng. idiom, The child took up the book.

The accusative termination କୁ is not usually given in sentences where its omission does not make the sense obscure, except in nouns referring to persons, and occasionally in those referring to animals.

Ex. 2. ସଇସ ଘୋଡ଼ାକୁ ମାରିଲା. (The) groom struck (the) horse.

Note.—Nouns which are the object of direction are also put in the accusative; as,

ଅମ୍ଭେ ଓଲିନ୍ଦା ଗ୍ରାମକୁ ଯାଉଅଛୁଁ

I Olinda village to going am.

Eng. idiom, I am going to Olinda village.

It is probable that a postposition was formerly used in such sentences as the above, hence the accusative form: but in modern Oriya it has been dropped, while the accusative form is retained.

3. The agent, instrument, or means by or through which an act is done is put in the instrumental case.

Ex. 1. ପଣ୍ଡିତ କର୍ତ୍ତୃକ ଏହି ପୁସ୍ତକ ରଚିତ ହେଲା.

Pundit by this book written became (or was). This is an instance of the instrumental case referring to an *agent*.

Ex. 2. ଟୋକା ଛୁରିଦ୍ୱାରା ଅପଣାର ହାତ କାଟିଲା.

Boy knife with his own hand cut. This is an instrumental case referring to an *instrument*.

Ex. 3. ଛଳରେ ସେହି କର୍ମ ହୋଇଅଛି.

Craft by that work become is. That is, that work was accomplished by means of cunning.

This is an instance of the instrumental referring to a *means*.

4. A noun which in English is governed by the preposition *for* is *often* put in the dative in Oriya; also a noun signifying the recipient of a gift. is *always* put in the dative.

Ex. 1. ଶରୀର ନିମନ୍ତେ ବସ୍ତ୍ର ନାହିଁ,

Body for clothing is not. That is, there is no clothing for the body. This and similar sentences are often expressed by the dative; as ଶରୀରକୁ ବସ୍ତ୍ର ନାହିଁ. Whenever the termination କୁ requires the word *for*, to express the sense in translating, the noun is in the dative.

Ex. 2. ଟଙ୍କା ଦୋକାନୀକୁ ଦିଅ.

Rupees shop-man to give. That is, give the money to the shopman.

5. Nouns which in English are preceded by *from* or *than* are, in Oriya, put in the ablative.

Ex. 1. ବୈଦ୍ୟନାଥଠାରୁ ଆମ୍ଭେ ସକଳ ଟଙ୍କା ପାଇଲୁଁ.

Boydyanáth from I all rupees found. That is, I received all the money from Boydyanáth.

Ex. 2. ଶ୍ୟାମଠାରୁ ରାମକୁ ଭଲ ଜାଣି.

Shyáma than Ráma (I) well know. That is, I know Ráma better than I know Shyáma.

Ex. 3. ଶ୍ୟାମଠାରୁ ଆମ୍ଭେ ରାମକୁ ଅଧିକ ଭଲ ମଣି.

Shyama than I Ráma more good regard. That is, I regard Ráma as a better person than Shyáma.

Ex. 4. ଶ୍ୟାମଠାରୁ ଅେ ରାମର ବିଷୟରେ ଅଧିକ ଜାଣି.

Shyáma than I Rama's concerning more know. That is, I know more about Ráma than Shyáma knows.

6. Nouns signifying connection, or possession, are put in the genitive case.

Ex. 1. ଗଛର ଫଳ, fruit of the tree.

Ex. 2. ଘୋଡ଼ାର ସାଜ, harness of the horse.

Ex. 3. ବୈଦ୍ୟଙ୍କର ଘର, house of Boydá.

Note.—The genitive precedes and is governed by *most* postpositions; as

Ex. 1. ତାହାଙ୍କର ପ୍ରତି ଅନ୍ୟାୟ କରା ଯାଇଛି.

Of him towards injustice done gone is.

That is, Injustice has been done to him.

Ex. 2. ଆମ୍ଭର ବିଷୟରେ ଶୁଣି ଅଛ କି ?

Of me (the) matter in heard are what ?

That is, have you heard about me ?

Note.—The reason why the postpositions require a genitive is, that they were originally nouns, and consequently governed other nouns in the genitive.

Thus, in example 1, ତାହାଙ୍କର, ପ୍ରତି, was originally "the direction of him," then "towards him."

7. Nouns which in English are governed by the prepositions *on, in, into, at*, &c., are put in the locative case.

Ex. 1. ଗଛରେ ଫଳ ଅଛି, tree *on* fruit is.

Ex. 2. କୁଁଅରେ ଜଳ ଅଛି, well *in* water is.

Ex. 3. ଘରରେ ଅଛି, house *in* (or home *at*) is.

Ex. 4. ଦୁଧ ଘଟିରେ ଢାଳ, milk lota *into* pour.

8. Nouns in the locative and ablative cases are frequently used adverbially.

Ex. 1. ସେହି କର୍ମ ଉପଯୁକ୍ତରୂପେ କରା ଯାଇଅଛି.

That work properly done gone is.

In this sentence the noun ରୂପ is put in the locative case, and joined to the adjective ଉପଯୁକ୍ତ proper, to form the adverbial phrase "proper manner in," equivalent to the word "properly."

Ex. 2. ପୂର୍ବରେ ଅମ୍ଭେ ଭୂଗୋଳ ପଢିଥାଉଁ.

Formerly I geography used to read.

In this sentence the noun ପୂର୍ବ in the locative case is equivalent to our word *formerly*.

Ex. 3. ପୂର୍ବରୁ ହୋଇ ଆସିଛି. From before become come is. That is, It has been so *from the first*.

In this sentence the same word is put in the ablative, and is equivalent to *from the first*.

2. Pronouns.

1. All the rules given above referring to the *cases* of nouns apply to pronouns, *except the last*.

2. When a relative and correlative pronoun occur in the same sentence the former *generally* precedes the latter.

Ex. 1. ତୁମ୍ଭେ ଯାହା ଇଚ୍ଛ ତାହା ଅମ୍ଭେ ଦେବା,

You what desire that I will give.

That is, I will give you that which you desire.

Ex. 2. ଯେ ମନୁଷ୍ୟଙ୍କ ବିଷୟରେ ଅମ୍ଭେ କହିଲୁଁ ସେ ଏହି ବ୍ୟକ୍ତି.

What person's concerning I spoke, he this person.

That is, This is the person concerning whom I spoke.

In this particular, the Oriya idiom is just the reverse of the English.

3. Verbs.

1. The verb agrees with its nominative in number and person.

In former works on Oriya grammar (also Bengali), the writers have usually claimed that the verb agrees with its nominative in person only, there being no distinction between the singular and plural.

The writer disputes the validity of this position. It is easy to see that this error originated in the rejection of the *true singular* (the "inferior" so called), and substituting a *modern honorific singular*, which of course must have the verb in the plural to agree with it, inasmuch as all *honorific* terms were originally plural. In accordance with the views laid down in the chapter on "Pronouns," as, also, in the conjugation of the verb, it is claimed that the verb *must* agree with its nominative both in *number* and *person*.

For example, ମୁଁ ଯାଉଅଛୁଁ, ଅମ୍ଭେ କରେଁ or ଅମ୍ଭେମାନେ ଯାଏଁ are all ungrammatical expressions, and would excite laughter among Oriyas of any class; whereas ମୁଁ ଯାଉଛିଁ, ଅମ୍ଭେ କରୁଁ or ଅମ୍ଭେମାନେ ଯାଉଁ would be accepted by all classes as good Oriya.

2. Transitive verbs govern the accusative case.

Ex. 1. ଅମ୍ଭେ ତାହା ପାଇଲୁଁ.

I that found ; *i. e.* I found that (or I received that). In this sentence the termination କୁ is omitted.

Ex. 2. ସେ ତାହାଙ୍କୁ ଚପଡ଼ା ମାରିଲା.

He him a box on the ear struck ; *i. e.*, he struck him a box on the ear.

Ex. 3 ରାମ ଘୋଡ଼ାକୁ ହାଙ୍କିବାକୁ ଜାଣେ.

Ráma horse to drive knows, *i. e.* Ráma knows how to drive a horse.

Ex. 4. ପ୍ରସାଦ ତୁମ୍ଭକୁ ଡାକୁଛି.

Prasád you calling is, *i. e.* Prasád is calling you.

3. Causal verbs frequently govern two nouns in the accusative.

Ex. 1. ପଣ୍ଡିତ ଛାତ୍ରକୁ ପୁସ୍ତକ ପଢ଼ାଉଅଛନ୍ତି.

Pundit pupil book causing to read is, *i. e.* The pundit is teaching the pupil to read the book. In this sentence ପଢ଼ାଉଅଛନ୍ତି, is given in the plural honorifically, and it governs the two nouns ଛାତ୍ର and ପୁସ୍ତକ, both in the accusative case, though in the latter the accusative termination is omitted; or, in other words, the pundit is causing the pupil to read, and at the same time is causing the book to be read, hence both ଛାତ୍ର pupil, and ପୁସ୍ତକ book are governed by the causal verb ପଢ଼ାଉଅଛନ୍ତି.

4. The verbs *to give*, *to speak*, and *to tell* usually govern the dative case.

NOTE.—The accusative and dative cases being alike in form, it would seem to be scarcely necessary to distinguish between them; yet there are instances, in

which such a distinction seems both advisable and necessary.

Ex. 1. ଆମ୍ଭେ ତାହାଙ୍କୁ ପୁସ୍ତକ ଦେଇଥିଲୁଁ.

I him to book did give, i. e. I gave the book to him. In this sentence ପୁସ୍ତକ is in the accusative and ତାହାଙ୍କୁ in the dative, both governed by the verb ଦେଇଥିଲୁଁ I gave *the book*, and I gave it *to him.*

Ex. 2. ତୁମ୍ଭେ କି ସେଇ କଥା ସାହେବଙ୍କୁ କହିଅଛ ?

You, what, that word Sahib to told are? i. e. Have you told the Sahib that matter ? In this instance କଥା is in the accusative (the thing told) and ସାହେବ in the dative, (the person to whom told) both governed by କହିଅଛ.

Ex. 3. ସେହି ଲୋକଙ୍କୁ ଗୋଟିଏ କଥା ବୋଲ ।

That person to one word speak, i. e. Speak one word to that person. Here also କଥା is accusative and ଲୋକ dative both governed by ବୋଲ.

5. Verbs which in English are followed by the preposition *from*, in Oriya govern the ablative case.

Ex. 1. ମେଘରୁ ବୃଷ୍ଟି ପଡ଼େ.

Clouds from rain falls, i. e. Rain falls from the clouds.

Ex. 2. ସେ ପିଲାମାନଙ୍କୁ ଗାଡ଼ରୁ ଓହ୍ଲାଇଲା ।

He children cart from caused to descend, i. e. He took the children down from the cart.

Ex. 3. କଲିକତାଠାରୁ ଡାକ ଆସି ପହୁଞ୍ଚିଛି ।

Calcutta from post come arrived is, i. e. The post has arrived from Calcutta.

Ex. 4. କଟକଠାରୁ ସେହି ଚିଠାର ଉତ୍ତର ପ୍ରାପ୍ତ ହୋଇଛି ।

Cuttack from that letter's answer obtained been is, *i. e.* The answer to that letter has been received from Cuttack.

6. Verbal nouns govern as verbs; and govern and are governed as nouns.

Ex. 1. ମଧୁକୁ ମାରିବାରୁ ଆମ୍ଭର ବଡ଼ ଲଜ୍ଜା ହେଲା ।

Madhu striking from my great shame became (or was) *i. e.* From striking Madhu I became deeply disgraced.

Ex. 2. ସେହି ଔଷଧ ଖାଇବାରେ ପିଲା ଅନେକ କଷ୍ଟ ପାଇଲା ।

That medicine eating in child much trouble found, *i. e.* The child had great trouble in the eating (or taking) of that medicine.

Ex. 3. ବାଲେଶ୍ୱରକୁ ଯିବା ହେବ ।

Balasore to going will be.

Ex. 4. ଆପଣ ସେହି କର୍ମ କରିବା ହେଉନ୍ତୁ ।

Your honor that work doing let be, *i. e.* will your honor please allow that work to be done? This is a *highly* honorific way of saying, Will your honor condescend to do this (or that) work (or thing) for me?

Ex. 5. ଜଲେଶ୍ୱରକୁ ଯିବାକୁ ମୁନିବ କହିଅଛନ୍ତି ।

Jellasore to to go master said is; *i. e.* the master has told (me) to go to Jellasore.

(କହିଅଛନ୍ତି used honorifically.)

Ex. 6. ତୁମ୍ଭକୁ ଘରେ ରହିବାକୁ କହିଲୁଁ ।

You house in to remain (I) told, *i. e.* I told you to remain at home.

7. Verbal nouns in the nominative case when connected with ପ୍ରାକ are used adverbially.

Ex. 1. ଶୁଣିବାମାତ୍ର* ସେ ଚାଲିଗଲା ।

Hearing only he walked went; *i. e.* he went as soon as he heard (what was said).

Ex. 2. କୁକୁରକୁ ଧରବାମାତ୍ର* ମୋତେ କାମୋଡ଼ିଲା ।

Dog seizing only me bit; *i. e.* the dog bit me the moment I seized him.

4. Participles.

1. Participles have the same government as the verbs from which they are derived.

Ex. 1. ପିଲାକୁ ମାରୁ ୨ ହାତ ବଥା କଲା ।

Child striking striking, hand pain did; *i. e.* while striking (or whipping) the child continuously (my) hand pained me.

Eng. idiom, I whipped the child until my arm ached.

In this sentence ପିଲା is in the accusative governed by ମାରୁ ୨ the continuative present participle.

Ex. 2. ମୁ ପୁସ୍ତକ ମେଜରେ ରଖି ଶୋଇଲି.

I book table on placed, lay down; *i. e.* I put the book on the table, and then lay down.

In this sentence ପୁସ୍ତକ in the accusative and ମେଜରେ locative are both governed by the past participle ରଖି placed, which refers to ମୁ

Ex. 3. ପାପ ଛଡଲେ ତୁମ୍ଭର ମଙ୍ଗଳ ହୁଅନ୍ତା.

Sin having left your benefit would be; *i. e.* If you would leave off sin, it would be well for you.

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* Though used adverbially there is a governing element in both these instances; the first governs କଥା understood, the second କୁକୁର both in the accusative.

Here ଛଡେଲେ refers to ତୁମ୍ଭେ understood, and governs ଏହା in the accusative, the accusative termination omitted.

Ex. 4. ସେହି କର୍ମ କରୁଥିଲେ ତୁମ୍ଭେ କରୁଥାନ୍ତ ।

That work were doing you might be doing; *i. e.* If you chose to be about that work you might now be doing it.

In this sentence କରୁଥିଲେ refers to ତୁମ୍ଭେ and governs କର୍ମ in the accusative (case ending omitted) as also does the finite verb କରୁଥାନ୍ତ.

Ex. 5. ସାହେବ ସେହି ଘୋଡ଼ା ବିକ୍ରୟ କରିଥିଲେ କରିଥାନ୍ତେ.

Sahib that horse sold (if) had done might have done, *i. e.* The Sahib might have sold that horse had he been so disposed.

In this sentence, the plural କରିଥାନ୍ତେ is used honorifically. The conditional past participle କରିଥିଲେ *refers to* ସାହେବ and governs ଘୋଡ଼ା in the accusative, as also does the finite verb କରିଥାନ୍ତେ which also *agrees with* ସାହେବ and is governed by it.

Ex. 6. ମୁଁ ତାହାକୁ ଡାକନ୍ତେ* ସେ ଆପେ ଆସିଲା.

I him was calling he himself came, *i. e.* while I was calling him he came himself.

Here ଡାକନ୍ତେ the predicate participle, refers to ମୁଁ nom. abs. and governs ତାହାକୁ in the accusative.

NOTE.—In sentences containing a noun in the accusative with an *intransitive* verb, the noun may be said to be *accusative absolute;* it is probable that, in all such cases, there was formerly a *postposition*, or some

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* This is often used in the sense of "about to call" *i. e.* "I was about to call him when he came himself."

other governing word which required the accusative form, but which in modern Oriya has been dropped.

Ex. 1. ଅମ୍ଭେ ଯଲେଶ୍ୱରକୁ ଯାଇଥିଲେ ଯାଇଥାନ୍ତୁଁ.

I Jellasore to (if) had gone might have gone. In this sentence we have the *conditional past participle* ଯାଇଥିଲେ and the finite verb ଯାଇଥାନ୍ତୁ both *intransitive*, and ଯଲେଶ୍ୱର in the accusative without a governing word hence it is *accusative absolute.*

Ex. 2. ଅମ୍ଭର ଘରକୁ ଆସୁ ୨ ସେ ତାହାର ଦେଖା ପାଇଲା।

Of me house to coming coming he of him sight found *i. e.* as he was coming to my house he saw him.

In this sentence ଘର is *accusative absolute*, there being no governing word. It simply points out the direction of ଆସୁ ୨ the *continuative present participle*, and is the accusative of direction merely.

2. The aorist and predicate participles frequently refer to the nominative case absolute.

Ex. 1. ଅମ୍ଭେ ଟଙ୍କା ଦେଲେ ସିନା ତୁମ୍ଭେ ପାଇବ।

I rupees having given merely you will find, *i. e.* should I give the rupees, you will get them (not otherwise).

Here the aorist participle ଦେଲେ refers to the nominative absolute ଅମ୍ଭେ.

Ex. 2. ତୁମ୍ଭେ କୌଡ଼ି ପାଇଲେ ସେ ପାଇବ.

You money having found he will find, *i. e.* should you get the money, he will get it, (that is, from you).

Here the aorist participle ପାଇଲେ refers to the nominative absolute ତୁମ୍ଭେ.

Ex. 3. ରାମ ଅମ୍ଭର ଘୋଡ଼ା ନେଇ ଯାନ୍ତେ * ଅମ୍ଭେ ଯାଇ ପହୁଞ୍ଚିଲୁଁ।

* This also may mean "about to go," *i. e.* Rama had taken

Rama of me horse taken going was I gone arrived, *i. e.* as Rama was taking my horse away, I came suddenly upon him.

Here the predicate participle ଯାନ୍ତେ refers to the nominative absolute ରମ.

3. The *present conditional participle* is invariably used in connection with the *present definite tense* of the subjunctive mood.

Ex. 1. ସେ ଯାଉଥିଲେ ଯାଉଥାନ୍ତା.

He (if) were going might be going, *i. e.* If he were so disposed he might now be going.

NOTE.—This is a very rare form of speech; the writer does not remember having heard it more than four or five times in thrice as many years, yet it is a convenience at times. It is used in a connection which conveys the idea of the *utmost indifference* in the mind of the speaker respecting the movements of the person spoken of; or, when used in connection with the *first* person of the verb, it indicates like indifference as to the speaker's own movements.

4. The *past conditional participle* is always used in connection with the *past definite tense* of the subjunctive mood.

Ex. 1. ମୁ ଚିଠି ଲେଖିଥିଲେ ଲେଖିଥାନ୍ତି.

I letter (if) had written might have written, *i. e.* If I had gone about it, I might have written a letter.

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possession of my horse and was about to go (off with it) when I came suddenly upon him.

See note on Pred. Part. in Appendix.

NOTE.—This is of much more frequent occurrence than the preceding, and when used in connection with the *first* person of the verb, it usually conveys the idea of carelessness or thoughtlessness on the part of the speaker; as though he should say, "It really never occurred to me, or I might have done so and so" or "I really thought it a matter of no consequence, or I could have done it as well as not."

N. B. The learner must not get the impression from the above two rules respecting these two participles, that the *tenses* of the verb referred to are not used except with these participles; they are used very frequently, the *participles* are never used without these tenses; indeed their exclusive use with these two tenses would seem to indicate that they were formed expressly for them.

5. ADJECTIVES.

1. Adjectives agree in gender with the nouns they qualify.

NOTE.—This rule applies only to those adjectives which have retained their Sanskrit form, (see p. 156, par. 2).

Ex. 1. ଅଳସ ପୁରୁଷ — Fem. ଅଳସା ସ୍ତ୍ରୀ
Lazy man. — Lazy woman.

Ex. 2. ଦୁରନ୍ତ ବାଳକ — Fem. ଦୁରନ୍ତା ବାଳିକା
Mischievous boy. — Mischievous girl.

2. Adjectives govern the instrumental, genitive or locative case, according to their meaning; some require the instrumental, others the genitive, and others the locative, to be used in connection with them.

Ex. 1. ପରମାନନ୍ଦ କ୍ରୋଧରେ ପରିପୂର୍ଣ୍ଣ ହୋଇଥିଲେ.

Paramánanda anger with filled become was, *i. e.* Paramánanda was filled with anger.

Here କ୍ରୋଧ is in the instrumental case governed by ପରିପୂର୍ଣ୍ଣ full (lit. filled).

Ex. 2. ଏହାର ତୁଲ୍ୟ ଆଉ ନାହିଁ.

Of this like more is not; *i. e.* there is none like this.

Here ଏହାର is the genitive governed by ତୁଲ୍ୟ like.

Ex. 3. ସତ୍ୟବତୀ ଶିଳ୍ପ କାର୍ଯ୍ୟରେ ବଡ଼ ନିପୁଣ.

Satyabati fancy work in very skilful (is). *i. e.* Satyabati (is) very skilful in fancy work.

Here କାର୍ଯ୍ୟ is in the locative case governed by ନିପୁଣ

6. Conjunctions.

1. In all ordinary cases the conjunctions are used in Oriya precisely as in English.

2. When two nouns in the same case are connected by a conjunction the first drops the case ending.

Ex. 1. ବୈଦା ଓ ରାମର ବିବାଦ ହୋଇଅଛି.

Boydá and Ráma's quarrel become is; *i. e.* Boydá and Ráma have quarrelled.

Ex. 2. ବିଦ୍ୟା ବା ଧର୍ମରେ ଉନ୍ନତ.

Science or religion in advanced.

3. Some conjunctions have their corresponding conjunctions; and these frequently follow each other in different members of the sentence.

Ex. 1. ଯଦ୍ୟପି ସେ ରାଣ କରି କହେ, ତଥାପି ଆମ୍ଭେ ବିଶ୍ୱାସ ନ କରିବା ।

Though he oath done says, yet I faith not will do, *i. e.* though he swear it, yet I will not believe (it).

Note 1.—ଯଦି is often used as ଯଦ୍ୟପି in connection with ତଥାପି ।

NOTE 2.—The adverbs of time ଯେବେ *when*, and ତେବେ *then*, are used similarly, and this has led some to look upon them as synonyms of ଯଦି and ତଥାପି. The mistake arises from the fact that the Oriyas use 'when' and 'then' idiomatically where we use 'if' and 'then.'

7. POSTPOSITIONS.

1. Postpositions govern the genitive case either expressed or understood.

Ex. 1. ଆମ୍ଭର ସକାଶେ ତାହାଙ୍କୁ ଛାଡ଼.

My sake for him release.

Ex. 2. ତାହା ଅନୁସାରେ କରା ଯାଇଅଛି.

That according to done gone is, *i. e.* It has been done according to that.

Here the ର of the genitive in ତାହା is not expressed this omission is made for euphony, and also for purposes of combination, and it would more properly be written ତାହାନୁସାରେ.

NOTE 1.—In a few instances the practice of writers does not agree; as in the use of ବିନା-ଭିନ୍ନ-ବ୍ୟତିରେକେ *besides;* some writers using the genitive in connection with these postpositions, and others the crude oblique form. The writer is of the opinion that when the genitive is not expressed it is always understood.

NOTE 2.—Some grammarians insist upon the use of the *accusative* with ପ୍ରତି *towards.* It is true this is the Sanskrit rule, but it is equally true that it has not been retained in Oriya, and it would, therefore, seem to be a useless and pedantic exception to make, as the people *invariably* use the *genitive* with ପ୍ରତି ।

8. Interjections.

Interjections of course take the vocative case.

Ex. 1. ହେ ପ୍ରଭୋ । O, Lord.

Ex. 2. ଅରେ ରାମ । Ho! Ráma.

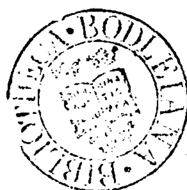
Note.—The interjection ଧିକ୍ is an exception; it usually takes the accusative.

Ex. 1. ମୋର ଜୀବନକୁ ଧିକ.

My life to shame!

Ex. 2. ଅମ୍ଭକୁ ଧିକ.

Me to shame! or Fie! on me.



CHAPTER VIII.

MISCELLANIES.

In this chapter a variety of specimens of Oriya is given, instead of a lengthy and necessarily dry discussion of Prosody; such as examples of "Easy and Familiar phrases," of "Prose and Poetry," "Cutcherry Oriya," &c,. which, it is hoped, will be of much more practical use to the learner.

SECTION 1.

Easy and Familiar sentences.

ରୁହ	Stop.
ଚଳି ଯାଅ	Go on.
ଚୁପ କର	Be silent.
ସେ କେ ?	Who (is) he ?
ସେହୁ କ ?	What (is) that ?
ସାବଧାନ କର	Take care.
ସାବଧାନ ହୁଅ	Be careful.
ଦ୍ୱାର* (or କୋବାଟ) ବନ୍ଦ କର	Shut the door.
ଦ୍ୱାର ଫିଟାଅ (or ଫିଟାଇ †ଦିଅ)	Open the door.

* These two words are not synonyms, ଦ୍ୱାର means the *passage* only, କୋବାଟ the *door* which fills the passage, *nevertheless they are often used indiscriminately.*

† This form is evidently a vulgarism, borrowed from similar phrases where *two acts* are performed; as in ସେହୁ ହତିଆର ଆଣି ଦିଅ Bring and give that tool; here two acts (a bringing and a giving) are done, but in such phrases as the one above but one act is performed, *i. e.* an opening; though vulgar, it is a very common form of speech.

କିପାଇଁ ଗୋଳମାଳ କରୁଅଛ ?	Why are you making a noise?
ତୁମ୍ଭେ କେବେ ଯିବ ?	When will you go?
ତୁମ୍ଭେ କେତେବେଳେ ଯିବ ?	At what time will you go?
ସେ ଯାଇଅଛି କି ?	Has he gone?
ସେ ଗଲଣି	He has gone *already*.
ଆମ୍ଭେ କାଲି ଆସିଲୁଁ	I came yesterday.
ଶିଘ୍ର ଯାଅ ।	Go quickly.
ବସ	Sit down (lit. sit).
ତୁମ୍ଭେ କି ଚାହଁ ?	What do you wish?
ତୁମ୍ଭର ସଙ୍ଗେ କେହି ଅଛି କି ?	Is any one with you?
ତୁମ୍ଭର ସଙ୍ଗେ କେ ଯାଇଥିଲା ?	Who went with you?
ବର୍ଷା ହେଉଛି or ମେଘ ପକାଉଛି	It is raining.
ଶିଘ୍ର ଚାଲ ।	Walk quickly.
ଧୀରେ ଚାଲ	Walk slowly.
ଧୀରେ ୨ ଯାଅ	Go very slowly.
ଏଠାରେ ଆସ (vul ଏଠିକି ଆ)	Come here.
ସେଠାରେ ଯାଅ (vul ସେଠିକି ଯା)	Go there.
ଏ କି ଠିକ ଅଛି ?	Is this right?
ହେବାକୁ ପାରେ ।	(It) may be.
ସେ ଥାଉ ।	Let it alone.
ସେହି ଅତି ଅନ୍ୟାୟ ।	That (is) very unjust.
ତୁମ୍ଭେ କି ଲେଖିବାକୁ ପାର ।	Can you write?
ସେ କି ପଢ଼ିବାକୁ ଜାଣେ ?	Does he know how to read?
ସେହି କଥା କି ସତ୍ୟ ?	Is that true?
ତାହା କେ କହେ ?	Who says that?
ତୁ କିପାଇଁ ହସୁଛୁ ?	Why are you laughing?
ସେହି ପିଲା କାହିଁକି କାନ୍ଦୁଛି ?	Why is that child crying?
କାନ୍ଦ ନା ।	Don't cry.

କେଉଁଠାକୁ ଯାଉଛ ? କୋଠିକି* ଯାଉଛୁ ? vul.	Where are you going ?
କେବେ ଆସିବୁ ?	When will (you) come ?
କାଲି କେତେବେଳେ ?	At what time to-morrow ?
ତୁମ୍ଭର ବାପ କି ଆସିଅଛନ୍ତି ?	Has your father come ?
କେବେ ଆସିଥିଲେ ?	When did he come ?
ଗତକାଲି ଚାରିଟା ସମୟରେ।	Yesterday, at four.
ବଡ଼ ଗ୍ରୀଷ୍ମ (or) ଖରା ।	(It is) very hot.
ତୁମ୍ଭର ଛତା ଅଛି କି ?	Have you an umbrella ?
ଆମ୍ଭର ଛତା ନିଅ ।	Take my umbrella .
କାଲି ଫେରାଇ ଦେବ ।	You will send it back (or give it back) to-morrow.
କିଛି ପ୍ରୟୋଜନ ନାହିଁ ।	There is no necessity.
ବେହେରାକୁ ଡାକ ।	Call the bearer.
ସେ ଆସିଲାଣି ।	He has come (already).
ତାକୁ ଡାକି ପଠାଅ (or ଡକାଅ)	Send for him.
ସେ କି ଆସିଛି ?	Has he come ?
ଅନୁମତି ବିନୁ ତୁ କିପାଇଁ ଘରକୁ ଯାଇ ଥିଲୁ ।	Why did you go home without permission ?
ଆଉ ସେ ପ୍ରକାର କରିବ ନାହିଁ ।	Don't do so again.
ଆମ୍ଭର ଲୁଗା ତୟାର† କର ।	Get my clothes ready.
ପାଣିବାଲା ସ୍ନାନ କରିବାର ଜଳ ଆଣିଛି କି ?	Has the waterman brought bathing water ?
ତୌଲିଆ କାହିଁ ?	Where (is the) towel ?
ପୁଣି ସାବୁନ କାହିଁ ?	And where (is the) soap ?
ଆମ୍ଭର ଯୋତା ଲେଇ ଆସ ।	Bring my shoes.

* In Northern Orissa କେଠିକି.

† Hindustani, but incorporated into Oriya, and in common use; the proper orthography is ତୈୟାର, but it has become corrupted to the form given above.

ତୁ କପାଁଇ ସଫା କରନାହୁ ?	Why have you not cleaned (them) ?
ଆଜିକାଲି ତୁ କର୍ମରେ ବଡ଼ ଢିଲା କରୁଛୁ	Lately you are getting very careless.
ତୋତେ ଜରିମାନା କରିବାକୁ ହେବ।	You must be fined.
ମଇଲା ଲୁଗା ଧୋବାକୁ ଦେଇଛୁ କି ?	Have you given the soiled clothes to the washerman ?
ସେ କେବେ ଆଣିବ ?	When will he bring (them ?
ତାହାକୁ କହ ଅମ୍ଭେ ବୁଧବାର ଦିନେ ଚାହୁଁ ?	Tell him I want them on Wednesday.
ସବୁ କାମୀଜକୁ* ଭଲ କରି† ଇସ୍ତ୍ରି କର ।	Iron all the shirts well.
ସବୁ ତୌଲିଆ ଧୋଅ (or ଧୁଅ)	Wash all the towels.
ମୋର ସବୁ କାଲର କାହିଁ ?	Where are all my collars ?
ତୁ କେତେ ମୋଜା* ନେଇ ଯାଇ-ଥିଲୁ ?	How many socks (or stockings) did you take ?
ଲୁଗା ଏତେ ଡେରି କରି ଆଣିଛୁ କପାଁଇ?	Why have you brought the clothes so late ?
ଯେ ପଲଙ୍ଗ ଚଦର ଗତ ହପ୍ତାରେ ନେଇଥିଲୁ ସେଇ କାହିଁ ?	Where is the sheet you took last week ?
ଏହି ସକଳ ରୁମାଲ କେବେ ଦେବୁ ?	When will you give these handkerchiefs ?
କାଲି ଆମର ଦୁଇ କାମୀଜ ନେଇ ଆସ ।	Bring two of my shirts to-morrow.
ଏହି କୁର୍ତ୍ତୀ ଭଲ ଇସ୍ତ୍ରି କରା ଯାଇ ନାହିଁ ।	This coat is not well ironed.
ଏଥର ତୁ ଛଅଟା ବୋତାମ ଭାଙ୍ଗି ପକାଇଛୁ ।	This time you have broken off and lost six buttons.

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* Hindustani.

† The expression ଭଲ କରି is equivalent to ଭଲରୂପେ, and though the latter is more elegant, the former is more common.

ତୋର ହିସାବ ଠିକ ନାହିଁ, ଅମ୍ଭେ ଦଶଂ ଟା ମେଜ ତୌଲିଯ଼ା ଦେଇଥିଲୁଁ ।	Your account is not right, I gave you ten napkins.
ଯଦି ତୁ କର୍ମ ଅଧିକ ଭଲ ନ କରୁ, ଅମ୍ଭେ ଅନ୍ୟ ଧୋବାକୁ ଡାକବୁଁ ।	Unless you do better work, I will call another washer-man.
ସାନ ଘୋଡ଼ାକୁ ଆଣିବାକୁ ସଇସକୁ ବୋଲ ।	Tell the groom to bring the poney.
ସେ ଘାସ କାଟିବାକୁ ଯାଇଛି ।	He has gone to cut grass.
ଅଚ୍ଛା, ସେ ଆସିଲେ ତୁ କହିବୁ ।	Well, tell him when he comes.
ଘୋଡ଼ା ବଡ଼ ମଲିଯ଼ା ଦୁଶୁଛି ।	The horse looks dirty.
ତୁ ଜନ ଲଗାମ ସଫା କରନାହୁଁ ।	You have not cleaned the saddle and bridle.
ଏମନ୍ତ କର୍ମ କରଲେ ଅମ୍ଭେ ତୋତେ ରଖିବା ନାହିଁ ।	If you do such work as this, I will not keep you.
ଘୋଡ଼ାକୁ ବୁଲାଅ ।	Walk the horse about.
ଏବେ ସଇସଖାନାକୁ ଲେଇ ଯାଅ ।	Now, take (him) to the stable.
ଅଜ ରାତି ପାହନ୍ତାକୁ* ଆସିବାକୁ ହେବ ।	You must come at dawn to-morrow.
ଘୋଡ଼ାକୁ ସଫାକର, ଦାନା ଦେଇ ପ୍ରସ୍ତୁତ କର ରଖ ।	Clean the horse, give him his gram, and have him in readiness (for me).
ଯାଅ, ନାଲବନ୍ଦକୁ ଡାକ ।	Go, call the horse-shoer.
ତାହାକୁ ବୋଲ ଯେ ଏହିମାସ ଅଉ ଟିକି ମୋଟା ନାଲ ଦେବାକୁ ହେବ ।	Tell him that he must give heavier shoes this month.

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* The natives reckon from dawn to dawn, so what, in English idiom, would be Tuesday at dawn, would be, in Oriya, Monday dawn. The above sentence ଅଜରାତି ପାହନ୍ତା lit. translated is "To-day night end at" or in Eng. id. "To-morrow at dawn."

ଖିଦ୍‌ମତଗାର,* ଅମ୍ଭକୁ ଏକ ପିୟାଲା ଚ୍ଚା ଦିଅ ।	Butler, give (me) a cup of tea.
ଖବର କାଗଜ* ଦିଅ ।	Give (me) the newspaper.
ଏବେବେଳେ ବଜାରରେ କଣ ଫଳ ମିଳେ ।	What fruits can be had in bazar now?
କମଲାଲେମ୍ବୁ ଓ କଦଳୀ କିଣି ନେଇ ଆସ ।	Buy and bring some oranges and plantains.
ଖାନା* ନେଇ ଆସ ।	Bring the dinner.
ନିଆଁ ଜଳାଅ ।	Kindle a fire.
ଜଳ ଗରମ କର ।	Heat water.
ମେଜ* ଲଗାଅ ।	Set the table.
ବାସନ ସବୁ କାହିଁ ।	Where are all the plates?
ଏହି ପିୟାଲା କେ ଭାଙ୍ଗିଲା ?	Who broke this cup?
କେତେ ଚମଚ ଅଛି ?	How many spoons are (there)?
ସବୁ କଣ୍ଟା ଅଛି କି ?	Are all the forks (here)?
ଅମ୍ଭକୁ କାରି ଭାତ ଦିଅ ।	Give me curry and rice.
ପିଇବାର ଜଳ ଦିଅ ।	Give (me) a drink of water.
ଏ ମଖନ * ବଡ଼ ମଇଲା * ।	This butter (is) very dirty.
କେତେ ରୋଟି ଆଣିଥିଲୁ ।	How many loaves did (you) bring?
ଗୌଡ଼କୁ ବୋଲ ଯେ ଏହି ଦୁଧ ଖଟା ହୋଇ ଯାଇଛି ।	Tell the milkman that this milk has gone sour.
ପୁଡ଼ିଂ କରି ନାହୁ କିପାଇଁ ?	Why have you not made a pudding?
ଖାନା କିଛି ଭଲ ନାହିଁ ।	The dinner is not nice.
କାଲି ଦୁଇ ଜଣ ସାହେବ ଓ ମେମ ଅମ୍ଭର କୁଠିରେ ଖାନା ଖାଇବେ ?	To-morrow two ladies and gentlemen will dine here.

* Hindustani.

କାଲ୍ ହାଜର ଲାଗି ମାଛ ଲୋଡ଼ୁଁ ।	To-morrow I wish fish for breakfast.
ଅମ୍ବ କୋଁଠି ରଖିଛୁ ?	Where have you put the mangoes ?
କେତେ ଅଳୁ ବଜାରରୁ ଅଣିଲୁ ।	How many potatoes have you brought from the bazar ?
ଛୁରିକୁ ସଫା କର, ବଡ଼ ମଳିସ୍ୱା ହୋଇଛି।	Clean the knives, (they) are very dirty.
ଏହି ବୋଲ୍ ଧୋଇ ଖାନସାମାକୁ* ଦେଇ ଚିନିରେ ଭର୍ତ୍ତି କରିବାକୁ ବୋଲ ?	Wash this bowl, and give it to the butler, and tell him to fill it with sugar.
ଚପରାଶୀର ହାତେ ଏହି ଚିଠି ଡାକ ଘରକୁ ପଠାଇ ଦସ୍ (or ପଠାଅ)	Send this letter to the P. O. by the chapprassie.
ଡାକ ଅସିଛି କି ?	Has the mail come ?
ତୁ ଯା, ଡାକ ମୁନଶିକୁ ପଚାର ଅମ୍ଭର ଚିଠି ଅଛି କି ନାହିଁ ।	Go you, and ask the post-master if there are any letters for me.
କେତେ ଘଣ୍ଟା ବାଜିଛି ?	What time is it ?
ବଡ଼ ଉଛୁର ହୋଇଛି ।	It is very late.
ଉଛୁଣି ଅମ୍ଭକୁ ଯିବାକୁ ହେବ ।	I must go immediately.
ପଙ୍ଖା ବେହେରା କାହିଁ ।	Where is the punkha-puller ?
ପଙ୍ଖାକୁ ଟାଣିବାକୁ ବୋଲ (or କହ)	Tell (him) to pull punkha.
ଥିରେ ଟାଣ ।	Pull gently.
ଜୋର କରି ଟାଣ ।	Pull with force.
ଅଉ କେତେ ଦିନ ଗ୍ରୀଷ୍ମ ହେବ ।	How much more hot weather will there be ?
ତାହାର ପରେ କି ହେବ ?	After that what will be ?
ବର୍ଷା କାଳ ହେବ, ଅଉ କି ?	The rainy season will be, what else ?

* Hindustani.

ତୋର ଘର କୌଁଠି* ?	Where do you live?
ସେହି ଗ୍ରାମ କେଉଁ ଆଡ଼େ ? ସେଇ ଗାଁ କୌଆଡ଼େ ? Vulg.	In what direction is that village?
କୌଣସି ସହରର ନିକଟେ ଥିବ ।	It will probably be near some city.
କଟକଠାରୁ କେତେ ଦୂର ହେବ ?	How far is it from Cuttack?
ସେଠାରେ କି ସାହେବ ଲୋକ ଥାନ୍ତି ?	Do any Europeans reside there?
ସେମାନେ କି କର୍ମ କରନ୍ତି ?	What work do they do?
ସରକାରି ଲୋକ ଭିନ୍ନ କି ଆଉ କେହି ନାହିଁ ?	Are there none but Govt. officials?
ହାଁ, ନିଲ ସାହେବ ଓ କାଣ୍ଟ୍ରାକ୍ଟର ସାହେବ ଅଛନ୍ତି ।	Yes, there are Indigo planters and contractors.
ଏଠାରେ କି ଭଲ ପଣ୍ଡିତ ମିଲିବ ?	Can a good pundit be had here?
ସେ କି ଭାଷା ପଢ଼ାଇବାକୁ ପାରନ୍ତି ?	What languages can he teach?
ଅଚ୍ଛା,ଅମ୍ଭେ ଓଡ଼ିଆ ଭାଷା ଶିଖିବାକୁ ଚାହୁଁ	Well, I wish to learn Oriya.
କାଲି ତାହାଙ୍କୁ ଡାକି ଆଣ ।	Bring him to-morrow.
ସେ କେତେ ବର୍ତ୍ତନ ମାଗନ୍ତି ?	How much wages does he ask?
ପ୍ରତି ମାସେ ୧୦ ଟଙ୍କା	Ten rupees per month.
ନଦୀରେ ବହୁତ ଜଳ ଅଛି ।	There is much water in the river.
ବନ୍ୟା ହେଲେ ହେବାକୁ ପାରେ ।	We may have a flood.
ଏବରଷ ଅନେକ ଫସଲ୍† ହେବ ।	There will be a large crop this year.
ବିଲରେ ଧାନ ବଡ଼ ଭଲ ଦିଶୁଛି ।	The rice in the fields looks very well.

* In N. Orissá କେଠି is used.

† Hindustani.

ଆଉ ଟିକି ଜଳ ହେଲେ ଭଲ ହୁଅନ୍ତା ।	A little more water (or rain) would do good.
ଆମ୍ଭେ ଶୁଣିବାକୁ ପାଉ ଯେ ବାଘ ବଡ଼ ମାରୁଛି ।	I hear the tigers are doing much damage.
ଏବେ ବନରେ ବଡ଼ ଭୟ ଅଛି ।	There is much danger (lit. fear) in the jungle just now.
ଗତମାସ ପାଞ୍ଚ ଲୋକ ମାରା ପଡ଼ିଛି ।	Last month five persons were killed.
ଚାଲ, ଆମ୍ଭେମାନେ ବାଘ ଶିକାର କରିବାକୁ ଯାଉଁ ।	Let us go and shoot (or hunt) tigers.
ଲୋକମାନେ ବନ ପିଟିବେ କି ?	Will the people beat the jungle?
ହଁ, ସ୍ୱଚ୍ଛନ୍ଦେ ତାହା କରିବେ ।	Yes, *that* they will do willingly.
ବେହେରା ଆମ୍ଭର ବନ୍ଧୁକ ଲେଇ ଆସ । ଗୁଳିଅଦ୍ଧ, ସବୁ ସାଜ ଆଣ ।	Bearer, bring my gun. Bullets, &c, and all appurtenances.
ଆମ୍ଭକୁ ବାଲେଶ୍ୱରକୁ ଯିବାକୁ ହେବ ।	I must go to Balasore.
ଏକ ପାଲ୍‌କିର ଡାକ ବସାଅ ।	Lay a dak for one palkey.
ଆଠ ଜଣ ବେହେରା, ଦୁଇ ଜଣ ବାହୁଙ୍ଗିବାଲା ଆଉ ଏକ ମଶାଲଚି ପ୍ରୟୋଜନ ହେବ ।	I shall require eight bearers, two bahungy-wallahs, and one mussalchi.
ପ୍ରତ୍ୟେକ ଚୌକିପାଇଁ ଏକ ୧ ଟଙ୍କା ବଇନା ଦେଇ ଆସ ।	Give one rupee advance for each stage.
କାଲି ଉପରଓଳି ଚାରି ଘଣ୍ଟା ସମୟରେ ଯିବାକୁ ଚାହୁଁ ।	I wish to go at 4 o'clock to-morrow afternoon.
ସାବଧାନ କର, ଯେମନ୍ତ କୌଣସି ଗୋଲମାଲ ନ ହୁଏ ।	Take care that there be no confusion.
ବେହେରା ଲୋକ ସକଳ ଠିକ ସାଢ଼ିତିନ ଘଣ୍ଟା ସମୟରେ ଆସିଲେ ସେମାନଙ୍କର ଲାଭ ହେବ ।	If the bearers are all here at 3½ o'clock precisely, they will gain by it.

କାଲି. ସନ୍ଧ୍ୟାବେଳେ ଖାନା ପ୍ରସ୍ତୁତ କରିବାକୁ ଡାକ ବଙ୍ଗାଘର ଖିଦମତଗାରକୁ ହୁକମ ଦେଇଯାଅ ।	As you go tell the khidmutgar at the dak bungalow to have dinner ready to-morrow evening.
ସରଦାର, ଅମ୍ଭର ପେଟରା ତୟାର କର	Sirdar, get my boxes ready.
ଅମ୍ଭେ ସେଠାରେ ଦଶ ଦିନ ରହିବା ।	I shall stay there ten days.
ସାବଧାନ, ଅମ୍ଭର ନୁଗା ଯେହ୍ନେ କମ ନ ପଡ଼େ ।	Take care that I have enough clothes.
ତୁମ୍ଭେ ବରଣ୍ଡାରେ ଶୁଅ, ପୁଣି ଘ*ଣ୍ଟା ସମୟରେ ଅମ୍ଭକୁ ଜଗାଅ (or ଉଠାଅ)	Sleep on the verandah, and call me at 3 o'clock.
ଦର୍ଜୀକୁ ଡାକ ।	Call (the) tailor.
ଏହି ନୁଗା ଲେଇ, ଦୁଇଟା କାମୀଜ* ବନାଅ	Take this cloth and make two shirts.
ଏହି ବୋତାମ ଲଗାଅ ।	Sew this button on.
ତୋର ସିଲାଇ ବଡ଼ ମୋଟା ।	Your sewing is very coarse.
ଅମ୍ଭର କୁର୍ତ୍ତୀ ମରାମତ* କର ।	Mend my coat.
ତୋର ପାଖରେ କେତେ ସୂତା ଅଛି ?	How much thread have you?
ସେହି ସାୟା* ନିକାଶ ହୋଇଛି କି ?	Is that skirt finished?
କେତେ ଛୁଞ୍ଚି ଆଣିଛୁ ?	How many needles have you brought?
ଏହାକୁ ବେଷ୍ଟ କରି ନ ଥିଲୁ କିଆଁଇ ?	Why did you not baste this?
ଏହି ଫରକ୍ ଆଜ ନିକାଶ କରିବାକୁ ହେବ ।	This frock must be finished to-day.
ଯେ ରେଶମ ସୂତା ସକାଳେ ତୋତେ ଦେଲୁଁ ସେ କାହିଁ ?	Where is the sewing silk (I) gave you this morning?

* Hindustani.

ଆଜ ତୁ ବଡ଼ ଉଛୁର କରି ଆସିଥିଲୁ, ଡେରି କରି ଯିବାକୁ ହେବ ।	To-day you came late, so you must go late.
ଛଅଟା ପେଣ୍ଟଲୁନ୍ ବନାଇବାକୁ କେତେ ଲୁଗା ଲାଗିବ ?	How much cloth will it take to make six pantaloons?
ସାହେବଙ୍କର କୁର୍ତ୍ତି ମରାମତ କରିନାହୁ କପାଁଇ ?	Why have you not mended the sahib's coat?
ସେଇ ସିଲାଇ କିଛି ଭଲ ନାହିଁ ।	That sewing is not good.
ତୋତେ ଅଧିକ ଯତ୍ନ କରିବାକୁ ହେବ ।	You must take more pains.
ତୁ କେତେ ଦିନ କାର୍ଯ୍ୟ କରିଛୁ ?	How many days have you worked?
ବେହେରା, ତୁ କାଲି ଆସି ନ ଥିଲୁ କପାଁଇ?	Bearer, why did you not come (to work) yesterday?
ଅଚ୍ଛା, ବଦଳି ଦେବାକୁ ଉଚିତ ଥିଲା ।	Well, you ought to have sent a substitute.
ଘରର ସବୁ ସାଜକୁ ପୋଛ ।	Wipe all the furniture.
ଛୋଟା ହାଜରିକୁ ଆଣିବାକୁ ବୋଲ ।	Tell (the butler) to bring chotahazari.
ଦର୍ଜୀର ଘରକୁ ଯାଇ ତାହାକୁ ଆଜ ଆସିବାକୁ ବୋଲ ।	Go to the tailor's house and tell him to come to-day.
ସବୁ ବତିରେ କେବେ ତେଲ ଦେଇ ଥିଲୁ?	When did (you) fill the lamps?
ବତି ସକଳ ଏତେ ମଇଳା କାହିଁପାଇଁ ?	Why are all the lamps so dirty?
ସାହେବଙ୍କୁ ସାଲାମ* (or ନମସ୍କାର) ବୋଲ ?	Give the sahib a salutation.
ତାହାଙ୍କର ସଙ୍ଗେ ଆମ୍ଭର କଥା ଅଛି ।	I wish to speak with him.
ଏ ଚିଠି କେ ଆଣିଲା ?	Who brought this letter?
ସଲାମ ଦିଅ, ପଛେ ଜବାବ ଦେବା ।	Give a salam, I will send an answer by and bye.

* Hindustani.

ଦିବାରାତ୍ରି ପଙ୍ଖା ଚାହୁଁ, ବେହେରା ଲାଗି ହୁକମ* ଦିଅ ।	I wish punkha day and night, give the orders for bearers (to pull).
ମେହେନ୍ତରକୁ ପଚାର ଯେ ଆମ୍ଭର ଚାବି ପାଇଛି କି ନାହିଁ ।	Ask the sweeper if he has found my keys.
ବାକ୍ସବାଲାକୁ କହ, ଯେ ଆଜ ଆମ୍ଭେ କିଛି ନ ଚାହୁଁ ।	Tell the pedlar I do not wish anything to-day.
ସାହେବଙ୍କର ଦଫ୍ତରଖାନାରେ ସକଳ ପୁସ୍ତକକୁ ସଜାଡ ।	Straighten all the books in the sahib's study.
ଘରକୁ ଯିବାର ସମୟରେ ଧୋବାକୁ ବୋଲ, ଯେ କାଲି ସବୁ ଲୁଗା ଆଣିବାକୁ ହେବ ।	When you go home tell the dhoba that he must bring all the clothes to-morrow.

NOTE.—In spelling words of doubtful orthography in the above sentences, the writer has followed Dr. Sutton's method; though in some instances he would have preferred a change, yet he thought it best to follow an accepted authority.

SECTION 2.

1. *Ordinary Cutcherry Phrases.*

ଆଜ କଣ କାର୍ଯ୍ୟ (or କର୍ମ) ଅଛି ?	What work is there to-day?
ଦରଖାସ୍ତ ଓ ନାନା ପ୍ରକାର କର୍ମ ଆଗେ ହାଜର କର ।	Bring up the petitions and miscellaneous work first.
କେତେ ମକଦ୍ଦମାର ସାକ୍ଷୀ ଉପସ୍ଥିତ ଅଛି ?	In how many cases are witnesses present?
କଣ ମାମଲା ଆଜ ଶୁଣାଯିବାର ଲାଗି ନିଦ୍ଧାରିତ ଅଛି ?	What cases are appointed for hearing to-day?

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* Hindustani.

ଅଉ ସବୁ ବାକି ମକଦମାର ଓ୍ୱାରେଣ୍ଟ ଇସ୍ତାହ ଓ୍ୱାପସ ପ୍ରାପ୍ତ ହୋଇ ଅଛି କି ନାହିଁ ।	Have the returns of process been received in the rest?
ସବ୍‌ଇନସ୍ପେକ୍ଟରେ ଏହି ସବୁ ଓ୍ୱାରେଣ୍ଟ ଯାରି ନ କରିବାର କାରଣ କିଫିୟତ ଦେଇ ଅଛନ୍ତି କି ନାହିଁ ?	Has the Sub-Inspector of Police explained his failure to execute these warrants?
ଫରିୟାଦି (or ମୁଦଇ or ବାଦି) ଉପସ୍ଥିତ ଅଛି କି ? ତାହା ନୋହିଲେ ମକଦ୍ଦମାକୁ ଖାରିଜ କରିବାକୁ ହେବ ।	Is the prosecutor present? If not, the case must be dismissed.
କାହାର ବିପକ୍ଷରେ ନାଲିଶ କରୁଛ ? ତୁମ୍ଭେ କେଉଁ ଅପରାଧରେ ତାହାଙ୍କର ଉପରେ ନାଲିଶ କର ?	Against whom do (you) complain? Of what offence do you complain?
ଅପରାଧ କେଉଁଠାରେ ଘଟିଥିଲା ?	Where was the offence committed?
କେବେ ?	When? (*i. e.*, on what day?)
କେତେବେଳେ ?	At what time? (*i. e.*, what hour of day?).
ସବୁ ଅସାମି ମିଳି କି ସେହି ଅପରାଧ କରି ଥିଲେ ?	Did all the accused take active part in the offence?
ସେମାନେ ସେ ପ୍ରକାର କର୍ମ କରିଥିଲେ କାହିଁକି ?	Why did they behave thus?
ତୋର ଘରରୁ ସେମାନଙ୍କର ଘର କେତେ ଦୂର ?	How far from your house do they live?
ସେମାନେ କି ତୋର କୁଟୁମ୍ବ ?	Are they your relatives?
ପ୍ରତିବାଦି ଏହାର ପୂର୍ବେ ଆଉ କୌଣସି ମକଦମାରେ ଦୋଷି ହୋଇଥିଲା କି ?	Has the accused been convicted of any offence before?
ସେ କି ପ୍ରକାର ଦଣ୍ଡ ପାଇଥିଲା ?	How was he punished?
ଏ ମକଦ୍ଦମାର ନଥି ଠିକ ଅଛି କି ?	Is the record of this case in order?

ଫଏସଲା ଓ ନଷ୍ପତ୍ତି କାହିଁ ?	Where are the decision and finding ?
କାଲି ଯେ ଜରମାନା ଲାଗି ଆଜ୍ଞା ଦେଇ ଥିଲୁ, ତାହାର ଅଦାୟ ନମନ୍ତେ ଓଆରଣ୍ଟ ଯାଇ ହୋଇଅଛି କି ନାହିଁ?	Has a warrant been issued to levy the fine I inflicted yesterday ?
ପୋଲିଶ ରିପିଅଟର ସଙ୍ଗେ ଆପଣାର ରେଜଷ୍ଟରର ଯେ ଅନୈକ୍ୟତା ଖୁଆଡ଼ ମୁହରିର ବୁଝାଇ ଦେଇ ଅଛନ୍ତି କି ନାହିଁ ?	Has the pound-keeper explained the discrepancy between his Register and the Police Report ?
ଏଠାରୁ କଟକ କେତେ ଦୂର ?	How far is it from this to Cuttack ?
ସେଠାକୁ ଯିବାର ଲାଗି ଜଳ ପଥ ଅଛି କି ?	Can you go by water ?
ବାଟ କେମନ୍ତ ?	How is the road ?
ଓବର୍ସିରଙ୍କୁ କାଲି ଆମ୍ଭର ପାଖରେ ପଠାଇ ଦିଅ ।	Send the overseer to me to-morrow.
ମରାମତର ଏଷ୍ଟମେଟ (or କଚ୍ଚା) ମଞ୍ଜୁର ହୋଇ ଅଛି କି ନାହିଁ ?	Have the estimates for the repairs been sanctioned ?
ସାମାନ୍ୟ ମରାମତ ଫି ମାଇଲକୁ କେତେ ପଡ଼ିବ ?	At what rate per mile can petty repairs be effected ?
ଏ କର୍ମରେ କେତେ ଖରଚ ହୋଇଛି ପୁଣି କେତେ ଟଙ୍କା ବାକି ଅଛି, ରୋକଡ଼ ବହି ଓ ଖତିୟାନ ନେଇ ଆସି ଆମ୍ଭକୁ ଦେଖାଅ ।	Bring the Cash Book and Ledger, and show me how much has been already spent in this work, and what balance is in hand.
ଓବର୍ସିରଙ୍କର ଏଷ୍ଟିମେଟକୁ କେହି ଶରେ ଜମୀନ ଯାଇ ତଦାରକ କରିଅଛି କି ନାହିଁ ?	Has any one by local inspection checked the overseer's estimates ?
କର୍ମ କେବେ ମପା ଯାଇ ଥିଲା ? or ଶେଷ ଥର କର୍ମର ମାପ କେବେ ହୋଇ ଥିଲା ?	When was the work measured last ?

ଠିକାଦାରର ହିସାବ ସବୁ ଠିକ ଅଛି କି?	Are the calculations in the contractor's bill correct?
ବାକି ଟଙ୍କା ଦେଇ ସବୁ ହିସାବ କାଟି ଦିଅ।	Let the amount be paid, and account closed.
ଗତ ଦୁଇ ମାସର ଚଳିତ ନିରଖ ଆଣି ଦେଖାଅ।	Bring me the price currents for the last two months.
କୌଣସି ଅଭାବର ଜନରବ ହେଉଛି କି?	Have any rumours of a scarcity been reported?
ଏହି ହପ୍ତା ଲୁଣର ଭାଉ ଟ ୫॥ ଙ୍କା, ଗତ ହପ୍ତାରେ ଟ ୫ ଙ୍କା ଥିଲା, ଏହାର କାରଣ କି?	Salt this week is Rs. 5/8, last week it was Rs. 5/ per maund; how can this be accounted for?
ଡାଲିର ଭାଉ ବଢ଼ିଛି, ପୋଲିସ ଏ ବିଷୟରେ ସନ୍ତୋଷକରରୂପେ ବୁ-ଝାଇ ଅଛନ୍ତି କି?	The price of pulses has gone up; do the Police explain this satisfactorily?
ଏମନ୍ତ ଅନିଶ୍ଚିତ ଯବାବ ଗ୍ରାହ୍ୟ ହେବ ନାହିଁ, ନିମ୍ନ ଲେଖିତ ବିଷୟରେ ସ୍ପଷ୍ଟ କରି ବୁଝାଇବାକୁ ହେବ।	Such an explanation is too indefinite; the following points should be elucidated.
ଖାଜାନା ଘରେ ନଗଦ ଟଙ୍କା, ଆଉ ନୋଟ କେତେ ଅଛି?	What cash is in the treasury, and what the value of the notes?
କାଲିକାର ନଗଦ ଟଙ୍କାର ଚୁମ୍ବକ ହିସାବ ଆମ୍ଭକୁ ଦେଖାଅ।	Show me the cash abstract for yesterday.
ଏକ ଶ ଟଙ୍କା ଉପରକୁ ଆମ୍ଭର ହୁକୁମ ବିନା ଆଉ କୌଣସି ନୋଟ ତୁମ୍ଭେ ଲେବ ନାହିଁ।	Refuse to cash any notes over Rs. 100 in value, without my special orders.
ଅଫିମ ଗୋଦାମର ସ୍ପେଟ ଡେପୁଟି ଏଜଣ୍ଟ ପେଶଗି ଟଙ୍କା ଦେବାର ଲାଗି ଆଉ କେତେ ଟଙ୍କା ଲେବାକୁ ପାରେ?	How much more can the Sub-Depty.Opium agent draw to pay his advances?

ପୁନର୍ବାର ତାହାଙ୍କର ବରାତ କେବେ ହେବ, ଆଉ କେତେ ଟଙ୍କା ଲାଗି ବରାତ ହେବ ?	When is he expected to draw on this treasury again, and for what amount ?
ମନି ଅର୍ଡର ଏଜଣ୍ଟ ଜାମୀନ ଦେଇ ଅଛନ୍ତି କି ?	Has the money order agent given security ?
ଜାମୀନ ଖତ କାହିଁ ? ଆମ୍ଭକୁ ଦେଖାଅ ।	Where is the bond ? shew it to me.

2. Police Court Phrases.

ସବ୍ ଇନ୍ସପେକ୍ଟରକୁ ଡାକ ।	Call the Sub-Inspector.
ଆଜି କି ୨ ମକଦ୍ଦମା ଅଛି ?	What cases are there to-day ?
ଡକାଇତି ମକଦ୍ଦମା କେବେ ତଦାରକ ହୋଇଥିଲା ?	When was the dacoity case investigated ?
କିଏ ତଦାରକ କରିଥିଲା ?	Who investigated (it) ?
ତୁମ୍ଭେ କି ଆପେ ଯାଇଥିଲ ?	Did you go in person ?
ତହିଁରେ କି ହେଲା ।	What was the result ?
ଡକାଇତଙ୍କ ମଧ୍ୟରୁ କେହି ଧରା ପଡ଼ି ଅଛି କି ନା ?	Have any of the dacoits been apprehended ?
ସାକ୍ଷିମାନେ କି ଆସି ପହୁଞ୍ଚି ଅଛନ୍ତି ?	Have the witnesses arrived ?
ଶୁଣାଯିବା ନିମନ୍ତେ ମକଦ୍ଦମା କେବେ ତୟାର ହେବ ?	When will the case be ready for a hearing ?
ଅଚ୍ଛା, ଶୀଘ୍ର ହାଜର କର ।	Well, present it without delay.
କନଷ୍ଟବଲମାନଙ୍କ ସଙ୍ଗରେ ଡକାଇତ ମାନେ ମାରପିଟ କରିଥିଲେ ।	The dacoits assaulted the Police force.
କେହି କି ଆଘାତ ପାଇଅଛି ?	Has any one been injured ?
ଅଚ୍ଛା, ସେମାନଙ୍କୁ ହସପେଟାଲକୁ ନେଇ ଯାଅ, ଆଉ ଏହି ଚିଠି ଡାକ୍ତର ସାହେବଙ୍କୁ ଦିଅ ।	Well, take them to the hospital, and give this letter to the Doctor.

ତୁମ୍ଭେ କି ଜାଣ ନାହିଁ ଯେ, ମାରପିଟ ଅପରାଧ ପୋଲିସର ଗ୍ରାହ୍ୟ ନୁହେ ?

Do you not know that assault is not an offence cognizable by the police?

ଡକାଇତଙ୍କ ମଧ୍ୟରୁ ବାଦୀ କାହାରିକୁ ଚିହ୍ନି ଅଛି କି ନାହିଁ ?

Were any of the dacoits, recognized by the complainant?

ଚୋରମାଲର କିମତ କେତେ ଥିଲା ?

What was the value of the property stolen?

ପରୀକ୍ଷା ନିମନ୍ତେ ଡାକ୍ତର ସାହେବଙ୍କ ନିକଟକୁ ଲାସ୍ ପଠା ଯାଇଅଛି କି ନାହିଁ ?

Has the corpse been sent to the Civil Surgeon for *post mortem* examination?

ରାମସିଂହ କନଷ୍ଟବଲର ବିରୁଦ୍ଧରେ ଯେଉଁ ଘୋଷ ନେବାର ଅପବାଦ ହୋଇଥିଲା, ତଦ୍ବିଷୟରେ ମାଜିଷ୍ଟ୍ରେଟ ସାହେବ କିରୂପ ନିଷ୍ପତ୍ତି କରିଅଛନ୍ତି ?

What has been the Magistrate's decision in the case in which constable Ram Sing was charged with having taken a bribe?

ହତ୍ୟାକାରୀ ଜଣା ପଡ଼ିଅଛି କି ନାହିଁ ?

Has the perpetrator of the murder been discovered?

ଚୋରୀ ମକଦ୍ଦମାର ଶେଷ ରିପୋର୍ଟ ସବ୍‌ଇନ୍‌ସ୍ପେକ୍ଟର କି ଫାରମରେ ଦେଇଥିଲା ?

In what form has the Sub-Inspector submitted the final report of the theft case?

ଚାନ୍ଦିପୁରଠାରେ କାଲି ଯେ ଝୁସ-ପୋକ୍ତାନ ହୋଇଥିଲା, ସେ କି ଏଠାକୁ ପଠା ଯାଇଅଛି ?

Has the illicitly manufactured salt that was seized yesterday at Chandipore been sent in?

ତୁମ୍ଭେ କି ସବ୍‌ଇନ୍‌ସ୍ପେକ୍ଟରକୁ ଚିଠୀ ଦେଇ ଜଣାଇଅଛ ଯେ, ଫୁରୀଠାରେ ଯଦି କୌଣସି ଶାନ୍ତିଭଙ୍ଗ

Have you written the Sub-Inspector that if there is any breach of the peace

ହୁଏ ତେବେ ତାହାଙ୍କୁ ଜବାବଦିହି ହେବାକୁ ହେବ ?

at Puri he will be held responsible for the consequences?

କାଲି ଯେଉଁ ପଥିକ ମରି ଯାଇଥିଲା, ତାହା ପାଖରୁ ଯେ ସବୁ ମାଲମାଲ ମିଲେ, ସେ ସବୁ ଜଜ ସାହେବଙ୍କ ଅଦାଲତକୁ ପ୍ରେରଣ କରା ଯାଇ ଅଛି କି ନାହିଁ ?

Has the property that was found on the traveller who died yesterday been sent to the Judge's Court?

ଦାନ୍ତୁନଠାରୁ ପ୍ରେରିତ ଲାଉଆରିସୀ ଗାଈ ବିଷୟରେ ମାଜିଷ୍ଟ୍ରେଟ ସାହେବଙ୍କ ହୁକୁମ ନେବାକୁ କୋର୍ଟ ଇନ୍‌ସ୍ପେକ୍ଟରଙ୍କୁ କୁହ ।

Tell the Court Inspector to take the Magistrate's orders regarding the unclaimed cow sent in from Dantoon.

ଜେହେଲ ଖାନାରୁ ଫେରାର ହୋଇଥିବା ଦୁଇ ଜଣ କଇଦୀର ହୁଲିଆ ସବୁ ପୋଲିଶ ଇଷ୍ଟେଶନକୁ ପ୍ରେରଣ କରା ଯାଇ ଅଛି କି ନାହିଁ ?

Have the description rolls of the two prisoners who escaped from the jail been sent to all the Police Stations?

ତୁମ୍ଭ ବନ୍ଧୁକରେ କି ଗୁଳୀ ଭର୍ତ୍ତି ଅଛି ?

Is your musket loaded with ball ammunition?

ଆଜ ସକାଳେ ତୁମ୍ଭେ ପେରେଡରେ ହାଜର ଥିଲ କି ନାହିଁ ?

Did you attend parade this morning?

ଯେତେବେଳେ ମାଜିଷ୍ଟ୍ରେଟ ସାହେବ ତୋ ଆଗେ ଦେଇ ଚାଲି ଗଲେ, ସେତେବେଳେ ତୁ ବନ୍ଧୁକ ଉଠାଇ କିଆଁଇ ତାହାଙ୍କୁ ସନ୍ମାନ ନ କଲୁ ?

Why did you not present arms when the Magistrate passed in front of your post?

ହାଲ ବାହାଲି କନ୍‌ଷ୍ଟେବଲମାନେ ପେରେଡ କର୍ମରେ ନିପୁଣ ହୋଇ ଅଛନ୍ତି କି ନାହିଁ ?

Are the recruits proficient in their drill?

ଗତ ସନ୍ଧିରେ ତୁମ୍ଭେ ପ୍ରହରମାନଙ୍କୁ ଦେଖି ଆସିଥିଲ କି ନାହିଁ ?

Did you visit all the guards last night?

ଯେ ଟଙ୍କା କଲିକତାକୁ ପ୍ରେରଣ କରା ଯିବ, ତାହାଙ୍କର ପ୍ରହରୀ ପ୍ରସ୍ତୁତ ଅଛନ୍ତି କି ନାହିଁ ?	Is the escort for the treasure that is to go Calcutta ready ?
ଇନ୍‌ସ୍ପେକ୍‌ଟରକୁ ବୋଲ ଯେ, ସେ ବାଟ ଖରଚ ପାଇବାକୁ ପାଇବ ନାହିଁ ?	Tell the Inspector he is not entitled to travelling allowance.
ପୋଷାକ ଲାଗି କନଷ୍ଟବଲମାନଙ୍କ ଦରମାହାରୁ ଟଙ୍କା କଟା ଯାଉଛି କି ନାହିଁ ?	Have the deductions for uniform been made from the pay of the constables?
ଏହାଠାରୁ ଭଲ କୁର୍ତ୍ତି କି ତୋଠାରେ ନାହିଁ ?	Is that the best "jumper" you have in your possession ?
ପୋଲିସ କର୍ମକାରକର ଜୁନ ମାସର ବେତନ ଖାଜଣାଖାନାରୁ ଅଣା ଯାଇ ଅଛି କି ନାହିଁ ?	Has the pay of the force for June been drawn ?
ଛୁଟୀ ନ ନେଇ ଗତ ତିନଦିନ ତୁ କପାଁଇ ଅନୁପସ୍ଥିତ ଥିଲୁ ?	Why were you absent without leave for the last three days ?
କେତେ ଦିନ ହେଲା ତୁ ପୋଲିସ କର୍ମରେ ଅଛୁ ।	How long have you been in the Police force ?

NOTE.—The orthography of words incorporated from the English is not settled ; so that in a few instances, the same word will be found spelled differently.

SECTION 3.

Specimens of Cutcherry writings.

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1. *Order of Nuanam.*

(Form in which all orders are issued.)

ହୁକୁମ ସାହେବ କଲେକ୍ଟର ।

ମହତ୍-ଉପଯୁକ୍ତ ଶ୍ରୀ ନୀଳମାଧବ ଦତ୍ତ ତହସିଲଦାର ତାଲୁକେ
ନୟାନନ୍ଦ ପ୍ରଗନେ ସେନାଓଁତ୍ କୁଶଳରେ ଥିବ ।

ଉକ୍ତ ତାଲୁକର ଅନ୍ତର୍ଗତ ଝନ୍ତପୁର ମୌଜାର ନୂତନ ପ୍ରଜା ହେନରି ଦାସ, କଣ୍ଡୁକୁ, ସପନା ଓ ବଲସମର ଗତ ମାର୍ଚ୍ଚମାସ ତା ୩ ରଖ ଲେଖିତ ପ୍ରାର୍ଥନା ପତ୍ର ଅଦ୍ୟରେ ହଜୁରରେ ପେସ ହେବାରୁ ବଦିତ ହେଲା ଯେ, "ପ୍ରାର୍ଥନାକାର-ମାନେ ଉକ୍ତ ମୌଜାର ଯେଉଁ ସ୍ଥାନରେ ବାସ କରୁଅଛନ୍ତି ସେହି ସ୍ଥାନର ନାମ 'ବାମ୍ସ୍ ସାହି' ବୋଲି ରଖିବାର ପ୍ରାର୍ଥନା କରୁ ଅଛନ୍ତି"। ଏଥିକୁ ପ୍ରାର୍ଥନା-କାରମାନଙ୍କ ପ୍ରାର୍ଥନାନୁସାରେ ଉକ୍ତ ସ୍ଥାନର ନାମ "ବାମ୍ସ୍ ସାହି" ବୋଲି ରଖା ଯିବାର କହିତ; ଅତଏବ ତୁମ୍ଭ ପ୍ରତି ଆଦେଶ ହେଉଅଛି ଯେ, ତୁମ୍ଭେ ଉପରୋକ୍ତ ମୌଜାର ଯେଉଁ ଭାଗରେ ଉଲ୍ଲେଖିତ ପ୍ରଜାମାନେ ବାସ କରୁଅଛନ୍ତି, ସେହି ସ୍ଥାନର ନାମ "ବାମ୍ସ୍ ସାହି" ବୋଲି ସାଧାରଣ ଲୋକଙ୍କୁ ଜଣାଇ ଦେବ, ଓ ଆବଶ୍ୟକ ସମୟରେ ସରକାରୀ କାଗଜ ପତ୍ରରେ ମଧ୍ୟ ସେହି ନାମ ଲେଖିବ, ଇତି ।

ତା ୨୦ ରଖ ଅପ୍ରେଲ ସନ ୧୮୭୨ ମସୀହା ।।

2.—*Ordinary rubakáry*

(or proceeding of Collector's Court.)

ସ୍ୱେବକାସ୍ତ କଚେରି କଲେଟଶ୍ରି ଏକଲାସ ଶ୍ରୀଯୁତ ଜାନ୍ ବାମ୍ସ୍ ସାହେବ କଲେକଟର ଜିଲେ ବାଲେଶ୍ୱର ତା ୩ ରଖ ମାହେ ଜୁନ ସନ ୧୮୭୨ ମସୀହା ।

ଓଡ଼ିଶ୍ୟା ଡିଭିଜନର ମହାମାନ୍ୟବର ଶ୍ରୀ କମିଶନର ସାହେବଙ୍କ ସନ ହାଲ ମଇ ମାସ ତା ୩୦ ରଖ ଲେଖିତ ନ ୬୧ ମ୍ବର ଚିଠୀ ପହୁଞ୍ଚି ଜଣା ଗଲା କି, ଏ କଚେରିର ମଇ ମାସ ତା ୧୪ ରଖ ଲେଖିତ ନ ୧୫୩ ମ୍ବର ଚିଠୀରେ ନୟାନନ୍ଦ ତାଲୁକର ଉତ୍ତ-

ଘଅ ଓଗେର ନକଲ ତୟାର କରବା ନିମନ୍ତେ ଯେଉଁ ଠିକା ମହୋରରମାନଙ୍କ ସକାଶ ରପୋର୍ଟ ହୋଇଥିଲା, ତାହା ଏହି ସର୍ତ୍ତରେ ଆଉ ଛମାସ ସକାଶ ମଞ୍ଜୁର ହୋଇଅଛି ଯେ ଉକ୍ତ ସମୟ ମଧ୍ୟରେ ଠିକା ମହୋରରମାନେ ସମସ୍ତ କର୍ମ ଟ ୩୬୦ ଙ୍କାରେ ନିକାଶ କରି ଦେବେ ।

ବଜେଟରେ ଖାସ ମାହାଲର କଣ୍ଟିଂଜଣ୍ଟ ଟ ୧୧୪୪ ଙ୍କା ଯାହା ମଞ୍ଜୁର ହେବା ନିମନ୍ତେ ଯାଇଅଛି ତାହାର ମଞ୍ଜୁରୀ ପହୁଞ୍ଚିଲେ ସେହି ଟଙ୍କାରୁ ଖରଚ ପଡ଼ିବ ଓ ମଞ୍ଜୁର ନ ହେବା ପର୍ଯ୍ୟନ୍ତେ ଏ ଟଙ୍କା ଖରଚ ନ ହେବ ।

ଯେହେତୁ ଶ୍ରୀ କମିଶନର ସାହେବଙ୍କ ହୁକୁମ ମୁତାବକ କର୍ମ ଅଞ୍ଜାମ କରି ନବୁର ; ଅତଏବ

ହୁକୁମ ହେଲା କି ।

ଠିକା ମହୋରରମାନଙ୍କୁ ଆଉ ଛଅମାସ ନିମନ୍ତେ ମଞ୍ଜୁରର କରି ଯାଉ ଯେ ବଜେଟ ଟଙ୍କାର ମଞ୍ଜୁରୀ ପହୁଞ୍ଚିଲେ ସେମାନଙ୍କ ମସାହେରା ନିସବତରେ ମନାସବ ହୁକୁମ ସାଦର ହେବ ଓ ଉପର ଲେଖିତ ଆଦେଶାନୁସାରେ ପରୁଆନା ଜାତ ଠିକା ମହୋରର ଓ ମହାଫିଜ ଓ ଏକାଉଣ୍ଟେଣ୍ଟ ନାମରେ ଜାରି ହେଉ, ଇତି ।

3.—*Diary of a district Kanungoe.*

(Shewing what he has done on a given day.)

ଦୈନିକ କର୍ମର ବିବରଣ ।

ତା ୧୨ ରଖ ମାହେ ଜୁନ ସନ ୧୮୭୨ ମଶୀହୀ ମୁତାବକ ତା ୩୨ ନ ମାହେ ଜ୍ୟୈଷ୍ଠ ସନ ୧୨୭୯ ସାଲ ରୋଜ ବୁଧବାର ମୁକାମ ବାଲେଶ୍ୱର ।

୧ । ଚଲିତ ମାସ ତା ୧୦ । ୧୧ ରଖର ରୋଜ ନାମଚର ନକଲ ଶ୍ରୀହଜୁରକୁ ପଠିଅ ଯାଏ ।

୨ । ଗତ ମଇ ମାସର ଶସ୍ୟାଦି ଓ ଫସଲ ଜୋରଙ୍କାର ମାସକବାର ପ୍ରେରିତ ହୁଏ ।

୩ । ସଦର କାନୁନଗୋଇଙ୍କ ଇଲାକାରେ ସରକଟ ହାଉସ ଓ ଲାଇନର ପରେଟ ପଦା ଅନ୍ତର୍ଗତ ବନମାଳିପାଟଣା, ଓଗେର ଲାଖରାଜଦାରଙ୍କ ଭୂମି ଚିହ୍ନର ନକସା ଓ କୈଫିୟତ ଏବଂ ଇରବ କାଗଜ ଇତ୍ୟାଦି ପ୍ରସ୍ତୁତ କରି ଯାଏ ।

୪ । ପ୍ରଗନେ ଦଶମଲଙ୍ଗ ମୌଜେ ଜୟଦେବ କସବା ଓ ବଡ଼କାୟା ଗ୍ରାମର ନିବାସୀ ରଘୁନାଥ ଦେ ଓ ପ୍ରହ୍ଲାଦ ଦାସ ଓଗେର ପ୍ରଜାମାନେ ଜୟଦେବ

ତାଲୁକର ଜମିଦାରମାନଙ୍କ ସମୀପରେ ଉପସ୍ଥିତ ହୋଇ ଜନ୍ମୁତି କରିବା କାରଣ ହଜୁରର ପ୍ରଦାନିତ ନ ୧୬୦ ମ୍ବର ପଞ୍ଚୁଆନା ପ୍ରଜାମାନଙ୍କ ଦେଇ ସେମାନଙ୍କ ରସିଦ ଇସ୍ତୋଟ ଯୋଗେ ଇସାଲ ହୁଏ ।

୪ । ପ୍ରଗନେ ଗଳସୁବଙ୍ଗ ମୂବ୍ଲୁ ଷୋଡ଼ମୟୁର ସାକିନର ଯଗୁପଇଡ଼ା ଓଗେର ମୁଜହରମାନେ ଚଳିତ ମାସ ତା ୨ ଇଶରେ ହଜୁରରେ ହାଜର ହେବା ସକାଷ ନ ୧୬୦ ମ୍ବର ମତଫର୍କା ମୋକଦ୍ଦମା ବାବତ ନ ୨୪ ମ୍ବର ପଞ୍ଚୁଆନା ପ୍ରାପ୍ତ ଓ ମୁଜହରମାନଙ୍କୁ ତାହାର ମଜମୁନ ବୁଝାଇ ଦେଇ ପଞ୍ଚୁଆନା ତାମିଲ କରା ଯାଏ ।

୬ । ପ୍ରଗନେ ଦଶମଲଙ୍ଗ ଜୟଦେବ ତାଲୁକର ହରେକୃଷ୍ଣପାତର ଓ ଭାଗବତ ଭୂୟାଁ । ପଞ୍ଚୁଆରମାନଙ୍କୁ ହଜୁରକୁ ପଠାଇ ଏମାଦାର ନ ୨୬୪ ମ୍ବର ପଞ୍ଚୁଆନା ତାମିଲ କରା ଯାଏ ।

୭ । ବୁଡ଼ାବଲଙ୍ଗ ନଦୀ ପାର୍ଶ୍ୱସ୍ଥ ପରମିଟ ଘାଟ ନମନ୍ତେ ଯେ, ବେଶି ଜମି ନିୟା ଯାଇଅଛି ସେ ଜମିର ମାଲିକ ସହିତ ମୂଲ୍ୟ ରଫା କରିବା ମାଦାର ନ ୨୬ ମ୍ବର ପଞ୍ଚୁଆନା ପ୍ରାପ୍ତ ହୁଏ ।

୮ । ଅତରେ ବୃଷ୍ଟି ହୋଇଥିବାରୁ ସର୍ବସାଧାରଣଙ୍କ ପକ୍ଷରେ ଉତ୍ତମ ହୋଇଅଛି ।

୯ । ଉଲ୍ଲେଖିତ ବୃଷ୍ଟି ହେତୁରୁ ଏଥିପୂର୍ବ ଓ ସମ୍ପ୍ରତି ଯେଉଁ ଧାନ୍ୟ ଶସ୍ୟର ବୀଜ ବପନ ହୋଇଥିଲା ଉତ୍ତମରୂପେ ଗଛ ହେବାର ସୁବିଧା ଦେଖା ଯାଏ ।

୧୦ । ନଦୀ କୂଳାଟ ଗ୍ରାମମାନଙ୍କରେ ଅଣୁଗଛମାନ ଖରା ହେତୁରୁ ଯେ ଦୁର୍ବଳ ହେଉଥିଲା ତାହା ପ୍ରତି ଉପକାର ଦର୍ଶିଅଛି ।

୧୧ । ଯେ କର୍ଷଣ ଭୂମିରେ ହଳ ଚଳୁ ନ ଥିଲା ସେଥିରେ ହଳ ଚଳିବାର ସୁବିଧା ହେଲା ।

4.—*Notice of demand in rent suit.*

୨୧ । ଧାରା ଲେଖିତ " ସ " ଚିହ୍ନିତ ତଫସିଲ

ନୋଟିଶ ।

ବନାମ ।

ଶ୍ୟାମସୁନ୍ଦର ମଙ୍ଗରାଜ ସରବରାକାର ମୌଜେ ଇନ୍ଦ୍ରଅ ତାଲୁକେ ଜୟାନନ୍ଦ ପ୍ରଗନେ ସେନାଓତ ପ୍ରତିବାଦୀ ।

ଯେହେତୁ ଶ୍ରୀମତୀ ମହାରାଣୀ ମୁଦେଇଅବତର ମୌଜାମଜକୁରର ବାକୀ ଖାଜଣା ଓ ତକାବୀ ବାବତ ଟଙ୍କା ପାଇବା ମୋକଦ୍ଦମାରେ ଟ ୨୦୦୧ ଙ୍କା

ତୁମ୍ଭ ଉପରେ ପାଉନା ହେଉଅଛି, ଅତଏବ ବଙ୍ଗାଳା ଦେଶର ମନ୍ତ୍ରିସଭାଧିଷ୍ଠିତ ଶ୍ରୀଯୁତ ଲେଫ୍ଟେନେଣ୍ଟ ଗଭର୍ଣ୍ଣର ସାହେବଙ୍କ ସନ ୧୮୬୮ ସାଲ ୭ ଆଇନର ୧୮ ଧାରା ମତେ ଅତ୍ର ଅପଣା କଚେରୀରେ ନ ୩ ମ୍ବର ସାର୍ଟିଫିକଟ ଅର୍ପଣ କରି ଅଛୁଁ, ଏବଂ ଆଇନାନୁସାରେ ଅବଲମ୍ବରେ ସେହି ଟଙ୍କା ଅଦାଏ କରିବାରେ ପ୍ରବୃତ୍ତ ହେବୁଁ, ଏହା ତୁମ୍ଭ ଜାଣିବା ନିମନ୍ତେ ଲେଖିଲୁଁ, ଇତି ।

ତା ୨୦ ଇଶ ମାହେ ମଇ ସନ ୧୮୭୨ ମସୀହା ।।

5.—Order to Tasildár to serve notice on defendant.

ହୁକୁମ ସାହେବ କଲେଟର ।

ନ ୨୦ ମ୍ବର ୭ ଆଇନ ମୋକଦ୍ଦମା ।

ମହତ-ଉପଯୁକ୍ତ ଶ୍ରୀନୀଳମାଧବ ଦତ୍ତ ତହସିଲଦାର ତାଲୁକେ
ନୟାନନ୍ଦ ପ୍ରଗନେ ସେନାଓତ କୁଶଳରେ ଥିବ ।

ଶ୍ରୀମତୀ ମହାରାଣୀ .. .. ବାଦିନୀ ।

ଶ୍ୟାମସୁନ୍ଦର ମଙ୍ଗରାଜ ସରବରାକାର ମୌଜେ ଇନ୍ଦ୍ରଅ
ତାଲୁକେ ମଜକୁର .. .. .. ପ୍ରତିବାଦୀ

ମୌଜାମଜକୁରର ବାକୀ ଖଜାଣା ଓ ତକାବୀ ବାବତ
ଟ ୨୦୦ ଙ୍କା ଅଦାଏ କରାଯିବାର ମୋକଦ୍ଦମା ।

ଅଜ ତାରଖ ହୁକୁମ ମୁତାବକ ଏ ପତ୍ରୁଆନା ସମ୍ବଳିତ ଉକ୍ତ ମୋକଦ୍ଦମାର ଏକ କିତା ନୋଟିଶ ତୁମ୍ଭଠାକୁ ପଠା ଯାଇ ଲେଖା ଯାଉଅଛି ଯେ, ତୁମ୍ଭେ ଉକ୍ତ ନୋଟିଶକୁ ଜାରି କଲା ପରେ ନୋଟିଶ ଜାରିର ମିଆଦ ଏକ ମାସ ଗତ ହେଲେ ଅନ୍ୟ ହୁକୁମର ଅପେକ୍ଷା ନ କରି ବାକୀ ଅନାଜରେ ମୁଦାଲେ ମଜକୁରର ଜାଏଦାଦ କୋର କରି ତହିଁର ଇତ୍ତଲା ହଜୁରକୁ ପଠାଇବ ଯେ, ମାଲ ନାଲିସୀ ପକ୍ଷରେ ବିହିତ ହୁକୁମ ସୋଧର ହେବ ; ଇତି ।

ତା ୨୦ ଇଶ ମାହେ ମଇ ସନ ୧୮୭୨ ମସୀହା ।।

6.—*Summons to witness.*

ମହକୁମେ ଅଦାଲତ କଲେକ୍ଟରେ
ଜଲ୍ଲା ବାଲେଶ୍ୱର ।

ସମନ ।

ମୁସମି ଗଙ୍ଗାବିଷ୍ଣୁଦାସ ସାଃ । ମେଜେଙ୍କରଙ୍ଗପାଲ ପ୍ରଗନେ
ଅରଙ୍ଗବାଦ .. .. ମୁଦେଇ ।
ମୁସମି ଚନ୍ଦ୍ରଶେଖର ଦାସ ସାଃ । ହରପୁର ପ୍ରଃ । ବସଲଖଣ୍ଡ .. ମୁଦାଇ ।

ବନାମ ।

ମୁସମି ନାରାୟନ ପ୍ରସାଦ ଦାସ ସାଃ । ଅଖଡ଼ାସାଲ ପ୍ରଗନେ
ସୁନହଟ .. .. ଗୋହା ।

ଜାଣିବା ଉଚିତ ଯେହେତୁ ଏ ମୋକଦ୍ଦମାରେ ମୁଦେଇ ତୁମ୍ଭକୁ ଅପଣା ପକ୍ଷରୁ ସାକ୍ଷୀ ମାନିଅଛି; ଅତଏବ ତୁମ୍ଭ ନାମରେ ଏ ସମନଦ୍ୱାରା ତାକିଦ ହୁକୁମ ହେଉଅଛି ଯେ, ତୁମ୍ଭେ ସନ ୧୮୭୨ ମସୀହା ଜୁଲାଇ ମାସ ତା ୨ ରଖ ମୁତାବକ ସନ ୧୨୭୯ ସାଲ ଅଷାଢ଼ ମାସ ତା ୨୦ ନ ରୋଜ ମଙ୍ଗଳବାର ବେଳ ଦଶ ଘଣ୍ଟା ସମୟରେ ଏ ଅଦାଲତରେ ହାଜର ହୋଇ ସାକ୍ଷ ଦେବ, ଏବଂ ହାଜର ହବାଠାରୁ ରୋଖସତ ପାଇବା ପର୍ଯ୍ୟନ୍ତ ପ୍ରତି ଦିନ ହାଜର ହେଉଥିବ ଏମାନରେ ବିଶେଷ ତାକୀଦ ଜାଣିବ । ତା ୧୬ ରଖ ମାହେ ଜୁନ ସନ ୧୮୭୨ ସାଲ ।

7.—*Service of execution of decree.*

(ସନ ୧୮୫୯ ସାଲର ୧୦ ଆଇନ ନକ୍ସା ।)

ଅସାମି ଉପରେ ଡକ୍ରୀଜାରୀ ପରୁଆନା ।

ବାଲେଶ୍ୱର ।

ମୁସମି ଅନନ୍ତ ପ୍ରସାଦ ଦାସ ସାଃ । ଗଗନପୁର ପ୍ରଃ ।
କଲେଶ୍ୱର .. .. ଫରିୟାଦୀ ।
ମୁସମି ହରଶଙ୍କର ଦାସ ସାଃ । କରଞ୍ଜିଆ ପ୍ରଃ । ଭେଡ଼ା .. ଅସାମି ।

ସେଖ ଅବଦୁଲ ରହେମାନ କଲେକ୍ଟର ସାହେବଙ୍କ କଚେରୀ ନାଜର ପ୍ରତି ଅଗେ ଏ ଅଦାଲତର ସନ ୧୮୭୧ ସାଲ ମାର୍ଚ୍ଚମାସ ତା ୩୦ ରଖର ଡକ୍ରୀ ମୁତାବକ

ହରଶଙ୍କର ଦାସ ଅସାମି ମଜକୁରଙ୍କୁ ହୁକୁମ ହୋଇଥିଲା ଯେ ସେ ଫରିୟାଦୀ ମଜକୁରଙ୍କୁ ଟ ୫୦ ଙ୍କା ଓ ମୋକଦ୍ଦମାର ଖରଚ ଟ ୧୦ ଙ୍କା, ଗାଏ ଟ ୬୦ ଙ୍କା ଦେବ; କିନ୍ତୁ ବର୍ତ୍ତମାନ ଜଣାଗଲା ଯେ, ହରଶଙ୍କର ଦାସ ଅସାମି ମଜକୁର ଉକ୍ତ ଟଙ୍କା ଦେଇ ନାହିଁ; ଅତଏବ ତୁମ୍ଭ ପ୍ରତି ହୁକୁମ ହେଲା କି, ହରଶଙ୍କର ଦାସ ଅସାମି ମଜକୁରଙ୍କୁ ଗିରଫଦାର କରି ତାହା ପ୍ରତି ଆଇନାନୁସାରେ ହୁକୁମ ହେବା ଲାଗି ତାଙ୍କୁ ଶୀଘ୍ର ଏ ଅଦାଲତରେ ହାଜର କରିବ । ତା ୧୦ ରିଖ ମାହେ ଜୁନ ୧୮୭୨ ସାଲ ।।

8.—*Summons to Defendant.*

(୧୮୫୯ ସାଲ ୧୦ ଆଇନ ନକ୍ସା ।।)

ଅସାମି ଉପରେ ସମନଜାରି ପରୁଆନା ।

ନ ୨୫ ମ୍ବର ମୋକଦ୍ଦମା ୩ ତାରିଖ ମାହେ ଅପ୍ରେଲ ସନ ୧୮୭୦ ମସୀହା ।

ସମନ କରେର କଲେଟର ।

ଜିଲେ ବାଲେଶ୍ୱର ।

ମୁସମ୍ମ ହରିଦାସ ସାଃ । ହରିପୁର ପ୍ରଃ । ସୁଜନହତ ।.. .. ଫରିୟାଦୀ ।

ମୁସମ୍ମି କରୁଣାକର ସେନ ସାଃ । ସରସ୍ୱତୀପୁର ପ୍ରଃ । ଅରମଲା । ..ଅସାମି ।

ଯେହେତୁ ହରିଦାସ ଫରିୟାଦୀ ମଜକୁର ଟ ୧୦୮୬ ଙ୍କା ଦାବି କରି ତୁମ୍ଭ ନାମରେ ଏ ଅଦାଲତରେ ନାଲିସ ରୁଜୁ କରିଅଛି, ତୁମ୍ଭଙ୍କୁ ଏଥିରେ ହୁକୁମ ଦିଆ ଯାଉଅଛି କି ଫରିୟାଦୀ ମଜକୁରର ନାଲିସର ଜବାବ ଦେବା ନିମନ୍ତେ ତୁମ୍ଭେ ସନ ୧୮୭୨ ସାଲ ଅପ୍ରେଲ ମାସ ତା ୧୦ ରିଖରେ ଏ ଅଦାଲତରେ ଖୋଦ ହାଜର ହେବ, କିମ୍ବା ଯେଉଁ ମୋଖ୍ତାର ଉକ୍ତ ବିଷୟର ମର୍ମ ନିଜେ ଜାଣି ଥାଏ, ତାହାଦ୍ୱାରା ଅଥବା ଯେଉଁ ଲୋକ ସେ କଥାର ମର୍ମ ନିଜେ ଜାଣି ଥାଏ, ଏପରି ଲୋକଙ୍କୁ ମୋଖ୍ତାର ମଜକୁରର ସଙ୍ଗେ ଦେଇ ମୋଖ୍ତାର ଦ୍ୱାରା ହାଜର ହେବ । ପୁନଶ୍ଚ ଫରିୟାଦୀ ଦଲିଲ ଦେଖିବାକୁ ଇଚ୍ଛା କରିଥିବାରୁ ଉକ୍ତ ଦଲିଲ ତୁମ୍ଭେ ଆପଣା ସଙ୍ଗେ ଆଣିବ, ନତୁବା ମୋଖ୍ତାର ହାତରେ ପଠାଇବ ଓ ମଧ୍ୟ ଯେଉଁ ଦଲିଲ ଦ୍ୱାରା ତୁମ୍ଭେ ଆପଣା ଜବାବ ସାବୁତ କରିବାକୁ ଚାହ, ତାହା ସବୁ ଆଣିବ କିମ୍ବା ପଠାଇବ, ପୁଣି ତୁମ୍ଭ ତରଫଗୋହାମାନେ ଯେବେ ବିନା ପରୁଆନାରେ ହାଜର ହେବାକୁ ସଜ ହୁଅନ୍ତି ତେବେ ସେମାନଙ୍କୁ ମଧ୍ୟ ଘେନି ଆସିବ, ଇତି ।

ତା ୨୦ ରିଖ ମାହ ମଇ ସନ ୧୮୭୦ ମସୀହା ।।

SECTION 4.

Specimens of ordinary Oriya Prose and Poetry.

1.—*The Prisoner and the Mice.*

କଏଦୀ ଆଉ ମୂଷାମାନେ ।

ଫ୍ରାନ୍ସ ଦେଶର ରାଜଧାନୀ ପାରି ନଗରରେ ବାସ୍ତିଲ ନାମକ ଗୋଟିଏ କାରାଗାର ଥିଲା । କୌଣସି ଲୋକ ରାଜାଙ୍କ ନିୟମ ବିରୁଦ୍ଧରେ କିଛି କର୍ମ କଲେ ତାହାକୁ ସେହି ଜେଲ ଖାନାରେ ବନ୍ଦ କରା ଯାଏ । ଆପଣା ବନ୍ଧୁବାନ୍ଧବମାନଙ୍କୁ ଦେଖିବା ସକାଶ ଅଥବା ଆନ କେଉଁଣସି କାରଣରେ ଅନେକ କାଳ ଯାଏଁ ବାହାରକୁ ବାହାରି ନାହାନ୍ତି, ଏମନ୍ତ ଅନେକ ବନ୍ଦୀଜନ ସେ ସ୍ଥାନରେ ଥିଲେ । ବନ୍ଦୀଜନଙ୍କ ମଧ୍ୟରେ ଗୋଟିଏ ଲୋକ ଥିଲା ତାହାର ନାମ ଲେଠୁଦ । ଲେଠୁଦ ଯେତେବେଳେ ବନ୍ଦୀ ହେଲା ସେତେବେଳେ ତାହାର ତେଇଶ ବରଷ ବୟଃକ୍ରମ ହୋଇଥିଲା । ଆଉ ସେ ପଇଁତିରଶ ବରଷ ଯାଏଁ କଏଦ ଥିବାରୁ ତେଣୁ ସେ ମୁକ୍ତ ହେବା ସମୟରେ ବୃଦ୍ଧ ହୋଇଥିଲା । ଦୁଃଖୀ ଲେଠୁଦ ବାସ୍ତିଲ କାରାଗାର ମଧ୍ୟରେ ଗୋଟିଏ କ୍ଷୁଦ୍ର କୁଠରୀ ମଧ୍ୟରେ ବନ୍ଦ ଥାଏ । ଆଉ ଯେଉଁ ଲୋକ ତାହାକୁ ଖାଦ୍ୟଦ୍ରବ୍ୟ ଦେବାକୁ ଯାଏ ତାହାବିନୁ ସେ ଆନ କାହାକୁ ଦେଖିବାକୁ ପାଏ ନାହିଁ । ଏଥିକୁ ଲେଠୁଦ ଅତି ଦୁଃଖିତ ଥିଲା ଯେଣୁ କି ସ୍ୱଜାତିୟ ସଙ୍ଗରେ ମିଳିତ ହୋଇ ରହିବା ମନୁଷ୍ୟ ଜାତିର ସ୍ୱାଭାବିକ ଧର୍ମ ଅଟେ, ଏଣୁ ଯେଉଁ ୨ ଲୋକ ସ୍ୱଜାତିୟ ସଙ୍ଗ ନ ପାଏ ସେ ଯେ ଅଧିକ ଦୁଃଖରେ ଜୀବନ କାଟିବ ଏକଥା ବୋଲିବା ଅଧିକ ଅଟେ ।

ଲେଠୁଦର କୋଠରୀ ଅଧିକ ଅନ୍ଧକାରମୟ ଅଟେ । କେବଳ ମୂଳଦୁଅଠାରୁ ଉପର ଛାତ ଯାଏଁ କାନ୍ଥରେ ଗୋଟାଏ ସଳଖ ଫାଟ ଥିଲା, କେବଳ ସେହି ଫାଟବାଟେ ଘର ମଧ୍ୟରେ ଆଲୁଅ ପ୍ରବେଶ କରଇ । ଦିନକରେ ଲେଠୁଦ ସେହି ଫାଙ୍କ ଆଡ଼କୁ ଅନାଇ ବସିଅଛି, ଏମନ୍ତ ସମୟରେ ସେଇ ବାହାର ଆଡ଼ୁ ଗୋଟାଏ ମୂଷାକୁ ଆସିବାକୁ ଦେଖିଲା । ମନୁଷ୍ୟମାନେ ପ୍ରାୟ ମୂଷାକୁ ଅତି ଘୃଣା କରନ୍ତି, ନିକଟକୁ ଆସିବାକୁ ନ ଦିଅନ୍ତି । ମାତ୍ର ଲେଠୁଦ ପାଖରେ କୌଣସି ପ୍ରାଣୀ ନ ଥିବାରୁ ସେ ମୂଷାକୁ ତାହା ପାଖରେ ଦେଖିବାକୁ ଇଚ୍ଛା କଲା । ମୂଷା ଯେମନ୍ତ ଡରି ୨ ପଳାଇ ନ ଯାଏ ଏଥିପାଇଁ ସେ ଧିରେ ଧିରେ ମୂଷାପାଖକୁ ଖଣ୍ଡିଏ ରୋଟୀ ଫୋପାଡ଼ି ଦେଲା । ମୂଷା ଆସି ସେହି ରୋଟୀ ଖଣ୍ଡକୁ ଖାଇ ଆହୁରି ମାଗିବାର ପ୍ରାଏ ଅନାଇଲା । ଲେଠୁଦ ଆନନ୍ଦରୁ ଆଉ କିଛି ପାଖକୁ ଆଉ ଖଣ୍ଡିଏ ସାନ ରୋଟୀ

ଫୋପାଡ଼ି ଦେଲା, ମୂଷା ତାହା ମଧ୍ୟ ଖାଇଲା । ଆଉ କିଛି କାଳରେ ଅନ୍ତର ଖଣ୍ଡିଏ ସୁଦ୍ଧା ପକାଇ ଦେଲା, ମୂଷା ତାହା ମଧ୍ୟ ସାହସ କରି ଆସି ଖାଇଲା । ଏହି ପରି ଲେଠୁଦ୍ର ଯେତେବେଳ ଯାଏଁ ରୋଟୀ ପକାଇଲା ତେତେବେଳ ଯାଏଁ ମୂଷା ସେହି ସ୍ଥାନରେ ରହିଲା ମାତ୍ର ରୋଟୀ ପକାଇବା ବନ୍ଦ ହେବାରୁ ମୂଷା ବାଙ୍କା ଅଇଁଠା ରୋଟୀ ଯାକ ମୁହଁରେ ଘେନ ଅପଣା ବଲକୁ ଚାଲି ଗଲା । ଅରଦିନ ମୂଷା ଦେଖା ଦେଲା ପୁଣି ଲେଠୁଦ ଆଗଦିନ ପରି କେତେ ଖଣ୍ଡ ରୋଟୀ ତାହା ଆଡ଼କୁ ଫୋପାଡ଼ି ଦେଲା, ମଧ୍ୟ ଖଣ୍ଡିଏ ମାଉଁସ ଦିଅନ୍ତେ ମୂଷା ତାହା ସୁସ୍ୱାଦୁ ମଣି ଖାଇ ପକାଇଲା । ତୃତୀୟ ଦିନରେ ମୂଷା ଏମନ୍ତ ପୋଷ ମଣିଲା ଯେ ସେ ଆସି ଲେଠୁଦର ହାତରୁ ରୋଟୀ ଖାଇଲା । ପଞ୍ଚମ ଦିନରେ ମୂଷା ଅପଣା ପୂର୍ବ ବାସସ୍ଥାନ ବିଲ ଛାଡ଼ି ଦେଇ ତାଙ୍କ ନିକଟରେ ଥିବା ଗାତରେ ରହିଲା; ଏଥିରୁ ବୋଧ ହୁଏ ତାହାର ଉପକାରକ ମନୁଷ୍ୟ ବନ୍ଧୁଠାରୁ ଦୂରରେ ରହିବାର ଇଚ୍ଛା ହେଲା ନାହିଁ ।

ଷଷ୍ଠ ଦିନ ସକାଳେ ଲେଠୁଦଠାରୁ ରୋଟୀ ଖାଇ ଚାଲି ଗଲା ମାତ୍ର ସେହି ଦିନ ଅଉ ଫେରି ନ ଆସିଲା । ତହିଁ ଆର ଦିନ ସେ ସାଙ୍ଗରେ ଆଉ ଗୋଟାଏ ମୂଷା ଘେନ ଆସିଲା; ନୂଆଟା ମାଇମୂଷା ଅଟେ, ମାଇମୂଷାଟା ଅନେକ ଦିନ ଯାଏଁ ଗାତ ମଧ୍ୟରେ ରହିଲା କେବଳ ଲେଠୁଦକୁ ଭୟରେ କଣାଇ ଅନାଉଥାଏ, ସହାସ କରି ବାହାରି ବାହାରେ ନାହିଁ କେବଳ ଲେଠୁଦ ଗାତ ପାଖକୁ ଯାହା ଫୋପାଡ଼ି ଦିଏ ତାହା ଖାଏ; ମାତ୍ର ଅଣ୍ଡିରା ମୂଷାକୁ ଲେଠୁଦ ପାଖରେ ବସି ଅଧିକ ଖାଉଥିବାର ଦେଖି ସେ ଅଉ ସହି ପାରିଲା ନାହିଁ । ଦିନକରେ ଦୌଡ଼ି ଆସି ଲେଠୁଦଠାରୁ ଖଣ୍ଡିଏ ରୋଟୀ ଝାମ୍ପି ମାରି ଘେନ ପଳାଇଲା, ମାତ୍ର ପଛକେ ଏମନ୍ତ ସାହସ କଲା ଯେ, ଦିନେ ଲେଠୁଦ ପାଖରେ ବସି ଖାଉଥିବା ଅଣ୍ଡିରା ମୂଷାଠାରୁ ଖଣ୍ଡ ଏ ରୋଟୀ ଘେନ ପଳାଇଲା । ମାଇ ମୂଷା ରୋଟୀ ଛଡ଼ାଇ ନେବାରୁ ଅଣ୍ଡିରା ମୂଷା ଗୁହାରି କଲା ପରି ଲେଠୁଦ ମୁଖକୁ ଅନାଇ ରହିଲା, ମାତ୍ର ଲେଠୁଦ ତାହାର ହିତଲା ରୋଟୀ ପାଲଟେ ଆଉ ଖଣ୍ଡିଏ ରୋଟୀ ଦେବାରୁ ସେ ଲେଠୁଦ ପାଖରେ ଦର୍ପ କରି ବସି ଖାଇଲା । ଏମନ୍ତ ଅପଣା ରକ୍ଷାକର୍ତ୍ତା ନିକଟରେ ଥିବାରୁ ମାଇମୂଷା ଆଉ ଛଡାଇ ଲେଇ ପାରିବ ନାହିଁ,ଏଥିସକାଶରେ ଦର୍ପ ଚିହ୍ନ ଦେଖା ଗଲା ।

ଏହିରୂପେ କିଛି ଦିନ ଅଣ୍ଡିରା ମୂଷା ଲେଠୁଦ ପାଖରେ ବସି ଖାଉ ଥାଏ ମାଇ-ମୂଷା ମୁଖ ଟେକି ଦେଇ କିଛି ଦୂରରେ ବସି ଥାଏ; ମାତ୍ର ଅଣ୍ଡିରା ମୂଷା ଲେଠୁଦ ପାଖରେ ବସି ଖାଉଥିବ ତେତେ ଅପେ ଭୁକିଲା ହୋଇ ଦୂରରେ ବସି ଅନାଇ ରହିଥିବ, ଏ କଥା ମାଇମୂଷା ବହୁ ଦିନ ଯାଏଁ ସହି ପାରିଲା ନାହିଁ । ଏଣୁ ଦିନ

କରେ ଲେଟୁଡ ଅଣ୍ଡ୍ରିସ ମୂଷାକୁ ଯେମନ୍ତ ଖଣ୍ଡେ ସ୍ପେଠୀ ଦେଇ ମାଇମୂଷା ଦୌଡ଼ି ଆସି ସ୍ପେଠୀକୁ ଶକ୍ତ କରି ଧରଇ ଓ ବଳ ଅଡ଼କୁ ଓଠାର ନେଇ ଗଲ; ଏହି ରୂପେ ଦୁଇଟା ମୂଷା ଗଡ଼ାଗଡ଼ି ହୋଇ ବଳ ଭିତରକୁ ଗଲେ । ତାହା ଦେଖି ଲେଟୁଡ ଏମନ୍ତ ଅନନ୍ଦିତ ହେଲ ଯେ ସେ କିଛି କ୍ଷଣ ସକାଶେ ଅପଣାର ବର୍ତ୍ତମାନ ଅବସ୍ଥା ଭୁଲି ଗଲ ।

ତହିଁରେ ଅଳ୍ପଦନ ଉତ୍ତାରେ ମାଇ ମୂଷା ଅଣ୍ଡ୍ରିସ ପର ଲେଟୁଡ ହାତରୁ ସ୍ପେଠୀ ନେଇ ଖାଇବାକୁ ଲଗିଲ । ଏଉତ୍ତାରୁ ତୃତୀୟ ମୂଷା ଦେଖା ଗଲ, ଏହି ମୂଷା କିଛି ସାହସୀ ଥିବାରୁ ଶୀଘ୍ର ପୋଷ ମଣି ଯାଇ ଅନ ମୂଷାମାନଙ୍କ ପରି ଶୀଘ୍ର ଲେଟୁଡ ହାତରୁ ଖାଦ୍ୟ ନେଇ ଖାଇବାକୁ ଲଗିଲ । ଏ ନୂଆ ଅତିଥି କିଛି ଦନ ଉତ୍ତାରେ ଅଉ ଗୋଟାଏ ମୂଷା ଅଣିଲ, ସେ ମଧ୍ୟ ଶୀଘ୍ର ପୋଷ ମଣି ଗଲ । କିଛି ଦନ ଉତ୍ତାରେ ଅନ୍ଯର ପାଞ୍ଚ ଗୋଟା ଅସିଲେ; ଏହି ପରି ତଉଦ ଦନ ମଧ୍ୟରେ ଲେଟୁଡ ପାଖରେ ଦଶ ବଡ଼ ମୂଷା ଉପସ୍ଥିତ ହେଲେ । ଏତେ-ବେଳେ ଲେଟୁଡ ସେମାନଙ୍କୁ ଗୋଟିଏ ଗୋଟିଏ ନାମ ଦେଲ, ସେ ଯେତେବେଳେ ଯେଉଁ ମୂଷାକୁ ନାମ ଧରି ଡାକେ ତେତେବେଳେ ସେହି ମୂଷା ଅପଣା ନାମ ବୁଝି ପାରି ତାହା ପାଖକୁ ଯାଏ । କେତେ ଦନ ଯାଏଁ ସବୁ ମୂଷା ଲେଟୁଡ ବାସନରେ ଖାଉଥିଲେ, ମାତ୍ର ସେମାନେ ଖାଇବାବେଳେ ଏକକୁ ଅନ୍ୟେକ କଳିଅ କରିବାରୁ ଲେଟୁଡ ସେମାନଙ୍କୁ ଗୋଟିଏ ୨ ଅଲଗା ବାସନ ଦେଲ । ମୂଷାମାନେ ସ୍ପେଠୀ ଖାଇବାବେଳେ କୁକୁର ପରି ଅନନ୍ଦ ପ୍ରକାଶ କରନ୍ତି ଓ ଖାଇ ସାରିଲେ ଲେଟୁଡର ଘର ପାଖରେ ଘେର ନାଚନ୍ତି । ଏହି ପରି ଲେଟୁଡ ଏହି ଅଶ୍ଚର୍ଯ୍ୟ ପିଲମାନଙ୍କ ନୃତ୍ୟରେ ଏମନ୍ତ ଅନନ୍ଦିତ ଥିଲ ଯେ ସେ ପ୍ରାୟ ଅପଣାର ଅବସ୍ଥା ଭୁଲି ଯାଇ ଥିଲ, ଅଉ ମୁକ୍ତି ଲଭ କରିବାକୁ ତାହାର ଇଚ୍ଛା ନ ହେଲା । କାରଣ ପୃଥିବୀରେ ସେ ଅନେକ ଜଞ୍ଜାଳ ଭୋଗି ଥିଲ; ମାତ୍ର ଦୁର୍ଭାଗ୍ୟ ଲୋକଙ୍କ ସୁଖ କେଉଁଠାରେ ? ହତଭାଗ୍ୟ ଲେଟୁଡକୁ ଏହି ନର୍ଦ୍ଦୋଷ ଲୀଳାର ସୁଖ ଅଧିକ ଦନ ଭୋଗ କରିବାକୁ ନ ହେଲ; କାରଣ ୨ ବରଷ ଗଲ ଉତ୍ତାରେ କାରା ଧ୍ୟକ୍ଷ ଲେଟୁଡକୁ ଅନ ଏକ କୋଠରୀରେ ସ୍ଥାନ ଦେଲ, ମାତ୍ର ତାହାର ବିନୋଦ ପିଲମାନେ ତାହା ସାଙ୍ଗରେ ଯାଇ ପାରିଲେ ନାହିଁ । ଏଥିକୁ ଲେଟୁଡ ଅନେକ କନ୍ଦନ କଲ, ଅଉ ତାହାର ଜୀବନର ଅବଶିଷ୍ଟ କାଳ କନ୍ଦନ ଓ ବିଳାପରେ ଅତିବାହିତ ହେଲ ।

2.—*The two Friends.*

ବନ୍ଧୁତାର ପରିଚୟ ।

କୌଣସି ଦେଶରେ ଦୁଇ ଜଣ ଲୋକ ଥିଲେ, ସେମାନଙ୍କ ମଧ୍ୟରେ ଏକଙ୍କୁ ଅନ୍ୟେକ ଅତ୍ୟନ୍ତ ପ୍ରଣୟ ଥିଲା; ସେମାନଙ୍କ ମଧ୍ୟରେ ଏମନ୍ତ ପ୍ରଣୟ ଥିଲା ଯେ ଜଣକ ଉପରେ ବିପଦ ପଡ଼ିଲେ ଅନ୍ୟ ଜଣ ଆପଣା ଉପରେ ବିପଦ ପଡ଼ିଲା ପରି ମଣୁଥିଲା । ସୁଖ ଭୋଗ ବିଷୟରେ ମଧ୍ୟ ଏକଙ୍କୁ ଅନ୍ୟେକ ଭୋଗିଥିଲେ ।

ଏକ ସମୟରେ ଦୁଇ ବନ୍ଧୁ ମଧ୍ୟରୁ ଜଣେ କୌଣସି ଦୋଷରେ ପଡ଼ିବାରୁ ସେହି ଦେଶର ରାଜା ତାହାର ପ୍ରାଣଦଣ୍ଡ ନିମନ୍ତେ ଆଜ୍ଞା ଦିଅନ୍ତି । ଦୋଷୀ ଦଣ୍ଡର କିଛି ଦିନ ପୂର୍ବରେ ଆପଣା ପରିବାରର ଲୋକମାନଙ୍କୁ ଦେଖିବା ସକାଶ ରାଜାଙ୍କ ନିକଟରେ ପ୍ରାର୍ଥନା କଲା । ଦୋଷୀର ବାସନା ପୂରଣ କରିବା ସକାଶ ରାଜାଙ୍କର ଇଚ୍ଛା ନ ଥିଲା, ମାତ୍ର ପ୍ରାର୍ଥନାକାରୀର ପ୍ରାର୍ଥନା ଅଗ୍ରାହ୍ୟ କରିବା ଅନ୍ୟାୟ ମଣି କହିଲେ, "ଦଣ୍ଡ ସମୟରେ ତୁ ଉପସ୍ଥିତ ନ ହେଲେ ତୋହର ବଦଳରେ ପ୍ରାଣ ଦେଇ ପାରେ ଏମନ୍ତ ଲୋକଙ୍କୁ ଜାମୀନ ଦେଲେ ତୁ ଛୁଟୀ ପାଇ ପାରୁ ।" ରାଜାଙ୍କ କଥା ସମାପ୍ତ ହୁଅନ୍ତେ ଦୋଷୀର ବନ୍ଧୁ । ଅଗ୍ରସର ହୋଇ କହିଲା; "ମହାରାଜ ଆପଣଙ୍କ ସମ୍ମୁଖରେ ମୁଁ ଅଟକ ରହିଲି । ଆପଣ ମୋହର ବନ୍ଧୁଙ୍କୁ ବିଦାୟ ଦେଉନ୍ତୁ, ନିରୂପିତ ସମୟରେ ସେ ଯଦି ଫେରି ନ ଆସିବ ତେବେ ମୁଁ ତାହାଙ୍କ ସକାଶ ଦଣ୍ଡ ଭୋଗିବି ।"

ରାଜା ସେଥିରେ କୌଣସି ଆପତ୍ତି ନ କରି ଦୋଷୀକୁ ବିଦାୟ ଦେଲେ । ଦୋଷୀ ସହଜରେ ଆପଣା ଘରକୁ ଯାଇ ପାରିଲା ।

ଦଣ୍ଡର ଦିନ ଉପସ୍ଥିତ ହେଲା. ସମୟ ମଧ୍ୟ ଉପସ୍ଥିତ, ଦେଶର ଅନେକ ଲୋକ କୌତୁକ ଦେଖିବା ସକାଶ ଉପସ୍ଥିତ ହେଲେ । ତେତେବେଳେ ରାଜା ବିଚାର କଲେ ଏହି ଲୋକର ଅବଶ୍ୟ କୌଣସି ଗୁପ୍ତ ସ୍ୱାର୍ଥ ଅଛି, ଯେହେତୁକ ସ୍ୱାର୍ଥ ଶୂନ୍ୟ ଲୋକ ପ୍ରାୟ ପୃଥିବୀରେ ଦେଖାଯାନ୍ତି ନାହିଁ; ନତୁବା ଏ ଲୋକ କିପାଁଇ ଆପଣାର ପ୍ରିୟତମ ଜୀବନ ଦେବା ସକାଶ ପ୍ରସ୍ତୁତ ହେଲା? ଏହାର ଆଉ କୌଣସି ହେତୁ ଦେଖୁ ନାହୁଁ । ଏହି କଥା ବିଚାରି ରାଜ ପ୍ରକାଶରୂପେ ସେହି ଲୋକଙ୍କୁ ପଚାରିଲେ । "ଆରେ! ତୁ କିପାଁ ଅନ୍ୟ ଜଣ ନିମନ୍ତେ ପ୍ରାଣ ଦେଉଅଛୁ? ତୋର ଏଥିରେ କି ସ୍ୱାର୍ଥ ଅଛି?" ତେତେବେଳେ ସେହି ଦଣ୍ଡଗ୍ରହଣଇଚ୍ଛାକାରୀ କହିଲା, "ମହାରାଜ ମୋହର ଜୀବନରୁ ମୋହର ବନ୍ଧୁର ଜୀବନ ବହୁମୂଲ୍ୟ ଏଣୁ ମୁଁ ବନ୍ଧୁର ଜୀବନ ରକ୍ଷା ସକାଶ ଅନେକ ଚେଷ୍ଟା କରୁଅଛି, ମାତ୍ର ଯେ ପର୍ଯ୍ୟନ୍ତ

ମୋହର ପ୍ରାଣଦଣ୍ଡ ନ ହେଉଅଛି ସେ ପର୍ଯ୍ୟନ୍ତ ବନ୍ଧୁର ଜୀବନ ରକ୍ଷା ବିଷୟରେ ମୋର ସନ୍ଦେହ ଅଛି । ଯଦି ମୋହର ବଦଳରେ ମୋହର ବନ୍ଧୁର ପ୍ରାଣ ବିନାଶ ହୁଏ, ତେବେ ମୋ ଜୀବନ ଥିବାରେ କି ଲାଭ ? କାରଣ ବନ୍ଧୁହୀନ ଜୀବନ ଓ ସୂର୍ଯ୍ୟହୀନ ଜଗତ ସମାନ ଅଟେ । ଯଦି ବନ୍ଧୁର ପ୍ରାଣ ନାଶ ହୁଏ ତେବେ ମୋହର ଅସାର ଜୀବନ ବିଳାପ ଓ ମନସ୍ତାପରେ କ୍ରମେ ୨ ବିନାଶ ପାଇବ ; ତାହାଠାରୁ ଏକାବେଳକେ ବିନାଶ ପାଇବା ସମ୍ପୂର୍ଣ୍ଣରୂପେ ଉଚିତ ।" ଏହି କଥାବାର୍ତ୍ତା ହେଉଁ ୨ ପ୍ରକୃତ ଦୋଷୀ ଉପସ୍ଥିତ ହେଲା ; ଅଉ ପତି ବସ୍ତ୍ର ହୋଇ ଆପଣା ବନ୍ଧୁଠାରୁ କ୍ଷମା ପ୍ରାର୍ଥନା କଲା । ବୋଇଲା "ମୋହର ଆସିବାକୁ ବିଳମ୍ବ ହୋଇଅଛି କ୍ଷମା କରନ୍ତୁ । ଅଉ ରାଜାଙ୍କ ଅଗ୍ରକୁ ମୁଣ୍ଡ ଟେକାଇ ଆପଣାର ଦଣ୍ଡ ପ୍ରାର୍ଥନା କଲା । ମାତ୍ର ରାଜା କହିଲେ "ଆମ୍ଭେ ତୁମ୍ଭମାନଙ୍କର ଅକୃତ୍ରିମ ପ୍ରଣୟ ଦେଖି ଅତ୍ୟନ୍ତ ଆନନ୍ଦିତ ହେଲୁଁ, ଏତେବେଳେ ଆମ୍ଭେ କାହାର ଜୀବନ ହରଣ କରିବାକୁ ଇଚ୍ଛା କରୁ ନାହୁଁ ; ଯାଅ ପରମସୁଖରେ ଦୁଇ ଜଣ ବାସ କର ।

3.—*Courage of the Virtuous.*

ଧାର୍ମିକର ସାହସ ।

ମୋଗଲ ସମ୍ରାଟ ଅରଙ୍ଗଜେବ ଅତ୍ୟନ୍ତ ମୁସଲମାନ ଧର୍ମାନୁରାଗୀ ଥିଲେ । ତେଣୁ ଅନ୍ୟାନ୍ୟ ଧର୍ମ ପ୍ରତି ତାହାଙ୍କ ଅତ୍ୟନ୍ତ ବିଦ୍ୱେଷ ଥିଲା । ବିଶେଷରେ ସେ ହିନ୍ଦୁ ଧର୍ମ ପ୍ରତି ଅତ୍ୟନ୍ତ ଅତ୍ୟାଚାର କରି ଯାଇ ଅଛନ୍ତି । ଭାରତଭୂମିରେ ମୋଗଲ ସାମ୍ରାଜ୍ୟ ବିନାଶର (ଅରଙ୍ଗଜୀବଙ୍କ ଧର୍ମ ପ୍ରତି ହସ୍ତକ୍ଷେପ କରିବା) ମୂଳୀଭୂତ କାରଣ ଅଟେ । ସେ ଯାହା ହେଉ ତାହାଙ୍କର ଅଧିକାର ସମୟରେ ଦିଲ୍ଲୀ ସମୀପରେ ଏକ ସମ୍ପ୍ରଦାୟ ଲୋକ ବାସ କରୁଥିଲେ, ସେମାନଙ୍କର ନାମ ସତ୍ନାମୀ, ସତ୍ନାମୀମାନଙ୍କ ମତରେ ଏକମାତ୍ର ଅଦ୍ୱିତୀୟ ସର୍ବବ୍ୟାପି ପରମେଶ୍ୱର ମନୁଷ୍ୟମାନଙ୍କର ଉପାସ୍ୟ ଦେବତା । ତାହାଙ୍କର ପ୍ରତିମୂର୍ତ୍ତି ବା ତାହାଙ୍କର ନାମରେ ଅନ୍ୟ ଲୋକର ଉପାସନା କରିବା ଅନୁଚିତ । ଏହିମତ ହିନ୍ଦୁ ଧର୍ମର ବିରୋଧୀ ନୁହଇ କିନ୍ତୁ ସ୍ୱଧର୍ମ ବିଦ୍ୱେଷୀ ମୁସଲମାନମାନଙ୍କର ଅପ୍ରିୟ ଥିଲା । ଘଟଣାକ୍ରମେ ସତ୍ନାମୀମାନେ ସମ୍ରାଟଙ୍କ କୋପଦୃଷ୍ଟିରେ ପଡ଼ିବାରୁ ସେ (ସମ୍ରାଟ) ସେମାନଙ୍କୁ ବଧ କରି ସେମାନଙ୍କ ପ୍ରଧାନ ସତ୍ନାମୀଙ୍କୁ ଧରି ଆଣି ଅରଙ୍ଗଜେବ ତାହାଙ୍କୁ ମହମ୍ମଦୀୟ ଧର୍ମ ଗ୍ରହଣ କରିବାକୁ ଆଦେଶ କରନ୍ତି ଓ ମହମ୍ମଦୀୟ ଧର୍ମ ଗ୍ରହଣ ନ କଲେ ପ୍ରାଣ ବଧ କରାଯିବ, ଏହି ଭୟ ଦେଖାଇବାରୁ ସତ୍ନାମୀ ପ୍ରଧାନ ଏହିକଥା କହିଥିଲେ । ଯଥା,

"ମୋତେ କ ନ ଚିହ୍ନୁରେ ଗୁଣ୍ଡି ।
କାହାଗେ କହୁଛୁ ବଢ଼ାଇ ॥
ସମ୍ପ ତୁ ଅଛୁ ବଳିସ୍ତାର ।
ରତ୍ନରେ ପୂର୍ଣ୍ଣ ତୋ ଭଣ୍ଡାର ॥
ସଭ୍ୟ ଭାରତ ସନ୍ତଗଣ ।
ପଶିଣ ଅଛନ୍ତି ଶରଣ ॥
ଧନ ଖଞ୍ଜିଲେ ତୋ ସେବାକୀ ।
କ୍ଷିଣ ଉଠଇ ମେଦନୀ ॥
ପଶ୍ଚିମ ସୀମାରେ ଦ୍ୱାରକା ।
ଦକ୍ଷିଣେ ସ୍ଥିତ କୁମାରିକା ॥
ପୂର୍ବ ସୀମାରେ ମଣି ପୁର ॥
ଉତ୍ତରେ ହିମବାନ ଗିରି ।
ଏହି ସୀମାରେ ହିନ୍ଦୁସ୍ଥାନ ।
ଅଟେ ତୋ ଶାସନ ଅଧୀନ ॥
ଏଥିପାଇଁ କି ଅଭିମାନ ।
କରୁଛୁରେ ଅଧମ ଯବନ ॥
ଏସବୁ ମିଛ ଖେଳ ଘର ।
ଚକ୍ଷୁ ବୁଜିଲେ ଅନ୍ଧକାର ॥
ସଂସାରେ ବଦ୍ୟା ଯଶ ଧନ ।
ଅଳପ ଦିନର କାରଣ ॥
ଏଥି ଯେ କରେ ଅହଙ୍କାର ।
ସେ ଅଟେ ନିର୍ବୋଧ ପାମର ॥
ଶୁଣରେ ଅଜ୍ଞାନ ଯବନ ।
ମନୁ ତୁ ଛାଡ଼ ଅଭିମାନ ॥
ଅନାଦି ପ୍ରଭୁ ଭଗବାନ ।
ଯାହାର ଜଗତ ଭିଆଣ ॥
ଜଗତେ ଯେତେ ଲୋକତନ୍ତ୍ର ।
ସବୁକୁ ସେ ସମ ଦେଖନ୍ତି ॥
ପ୍ରବଳ ରଜା ରଙ୍କ ଜନ ।
ରଖିଅଳର ଅଭ ପଦ ॥
ଦୁହେଁ ହୋଇବେ ଏକସ୍ଥାନ ।"

"ଅବଶ୍ୟ ଦଣ୍ଡେ ମତେ ଦେଙ୍କ ॥
ଅରେରେ ଚଣ୍ଡାଳ ପାମର ।
ମିଛକୁ କରୁ ଅହଙ୍କାର ॥
ବଡ଼ ମଣିଷ ଆପଣାକୁ ।
ମିଛରେ ଡରୁଛ କାହାକୁ ॥
ଅନାଦି ଅନନ୍ତ ଈଶ୍ୱର ।
ପ୍ରଭୁଙ୍କଠାରେ ଚିତ୍ତ ଯାର ॥
ସେ କେବେ ଭୀତିରେ ଡରିବ ।
ତାର କି ଅଛି ପରାଭବ ॥
ବନ୍ଧୁ ବୋଲି ଅଛୁ ମୋତେ ।
ତୋରରେ କାହିଁ ସାଧ୍ୟ ଏତେ ॥
ଖଣ୍ଡିଣ ପାରୁ ତୁ ଶରୀର ।
ସେଥିରେ କିବା କ୍ଷତି ମୋର ॥
ପଞ୍ଚଭୂତେ ଦେହ ନିର୍ମାଣ ।
ପଞ୍ଚଭୂତରେ ହେବ ଲୀନ ॥
ଅବଶ୍ୟ ଜନକେ ହୁଅନ୍ତା ।
ଅନ୍ତରେ ହେଲେ କିବା ଚିନ୍ତା ॥
ଖଣ୍ଡକୁ ତୁମ୍ଭ ଶରୀର ।
ମୋ ଅଗେ କଲୁ ଧୂଳିସାର ॥
ପ୍ରାଣୁ ପଥିକ ପ୍ରିୟତମ ।
ସୁରପା ନନ୍ଦନୀ ନନ୍ଦନ ॥
ମୋ ଅଗେ କହିଲେ ନିଧନ ।
ତୋର ସକ୍ଷମ ସେନାଗଣ ॥
ସେ ବଳୁ ଏଦେହ ସହସା ।
ରଖିଁ ଲୋଭେକ ନ ପଡ଼ିଲା ॥
ଏବେ ତୁ ମୋର ଦେହ ପିଣ୍ଡ ।
ଖଡ୍ଗରେ କର ଖଣ୍ଡ ଖଣ୍ଡ ॥
ଅବା ଅନଳେ ଦଗ୍ଧ କର ।
ଅଥବା ଡୁବାଅ ଜଳର ॥
ସେଥିରେ ମୁହିଁ ନ ଡରଇଁ ।
ମିଛେ ଡରୁଛ କାହିଁ ପାଇଁ ॥"

" ଯାହାକୁ ବୋଲୁ ଶୁଦ୍ଧ ଧର୍ମ
ସେ ଅଟେ ପାପର ନିଦାନ ॥
ଯହିଁରେ ଅଛି ପ୍ରାଣୀ ହିଂସା ।
ସେ ଅଟେ କଁସାଇ ବ୍ୟବସା ॥
ନିର୍ମଳ ପବିତ୍ର ଯେ ଧର୍ମ ।
ସେଥି ନ ଥାଏ ହିଂସା କର୍ମ ॥
ଯା ଇଚ୍ଛା କରରେ ଯବନ ।
କେବେ ନ ଛୁଟେ ସତ୍ୟଧର୍ମ ॥"

4.—*Dispute between Gold and the small seeds used in weighing it.*

ସୁବର୍ଣ୍ଣ ସହିତ ଗୁଞ୍ଜାର ବିବାଦ ।

କାଇଞ୍ଚ କହଇ ଶୁଣ କନକ ମୋ କଥା ।
ଗରବ ନ କର ମନେ ମୁହିଁ ରହେଁ ଯଥା ॥
ମାଟିରୁ ଜନମ ତୋର ଅଟଇ କନକ ।
କମାର ଶାଳର ଲୋହା ତୋହର ଜନକ ॥
ହୀନ ବଂଶେ ଜନମ ତୋର ଅଟୁ ନୀଚ ଜାତି ।
କି ଲାଗି ମସ୍ତରେ ତୋର ଏଡ଼େ ବଡ଼ ଖ୍ୟାତି ॥
ସ୍ୱାଭାବିକ ଶୋଭା ତୋର ନୁହଇ ଯେ ସରୁ ।
ସୁନ୍ଦର କରଇ ତୋତେ ପୋଡ଼ି ପିଟିବାରୁ ॥
ତେବେହେଁ ହେଉ ତୁ ମ୍ଳାନ ଶସ୍ୱର ମଳିରେ ।
ନ ଜାଣି ହୁଅନ୍ତୁ କିବା ପଡ଼ିଲେ ଧୋଳିରେ ॥
ଦେଖ ମୋ ତନୁର ଶୋଭା କି ପର ସୁନ୍ଦର ।
ତରୁଣ ଅରୁଣ କାନ୍ତି ଲଭେ ଅନାଦର ॥
ଅବର କଜ୍ଜଳ ପର ଶୀର ଶୋଭାକର ।
ତହିଁ ପରେ ଧୋବ ଟିକା କେମନ୍ତ ସୁନ୍ଦର ॥
କନକ, ଜାଣରେ ମୋର ତୁଲ୍ୟ କେହି ନାହିଁ ।
ମୃତ୍ତିକାରେ ପଡ଼ିଥିଲେ ଲୋକେ ରହେ ସହିଁ ॥
ତେଣୁକରି ସମାଦର ପୃଥିବୀରେ ମୋର ।

ଜାଣି ଶୁଣି ସ୍ୱର୍ଣ୍ଣ କଷାଁ ଅହଂକାର ଭୋର ॥
ଗୁଞ୍ଜା କଥା ଶୁଣି ସ୍ୱର୍ଣ୍ଣ ଅଳପ ହସିଲା ।
ଶ୍ରେଷ୍ଠ ମୁଖେ ବଡ଼ କଥା ହୋଇଲେ ବୋଇଲା ॥
କାଇଁଚ, ତୁ ହୀନ ଜାତି ଅଟୁରେ ସଂସାରେ ।
ଶବର ଶବରୀ ଗୁଡ଼ିକେ ତୋତେ ପନ୍ଧରେ ॥
ଅଶୋଭ ଜନସ ତୁରେ ପଡ଼ୁ ଅସ୍ଥାନରେ ।
ଅନାଦରେ କରି ଲୋକେ ମାଡ଼ନ୍ତି ଗୋଡ଼ରେ ॥
ନ ଲାଗୁ ଦେବତା ଦେହେ ନ ଲାଗୁ ବେଶରେ ।
ମୋ ଲାଗି ତୋହର ମାନ୍ୟ ହୁଏ ପୃଥିବୀରେ ॥
ଏକ ପାହାରରେ ହେଉ ଶୀଘ୍ର ଛାରଖାର ।
ବଡ଼ ପାଖେ ବସି ତୋର ଗାରିମା ଅପାର ॥
କଦଳୀ ପଠୁଆ ପରି ତୋହର ମହିମା ।
ପୁଷ୍ପ ଯୋଗୁଁ ଦେବ ଶୀରେ ବସିଣ ଗାରିମା ॥
ସେହି ପରି ଗୁଞ୍ଜା ତୋର ଅଟେ ମନ ଜାଣ ।
ମୋ ସାଙ୍ଗରେ ହେଉ ତୁଲ ଏଥି ଲାଗି ଖ୍ୟାତ ॥
ଏହା ଶୁଣି ଗୁଞ୍ଜା ଫଳ ଚମକି ଉଠିଲା ।
ନ ସହି ତାହାର କଥା ସ୍ୱର୍ଣ୍ଣକୁ ନିନ୍ଦିଲା ॥
ସ୍ୱାର୍ଥବନ୍ତ ଶୋଭା ତୋର ଉତ୍ତମ ନୁହଇ ।
ତେଣୁ କରି ସ୍ୱର୍ଣ୍ଣକାର ଅଗ୍ନିରେ ଦହଇ ॥
ଥରେ ପୋଡ଼େ ଥରେ ପିଟେ ପୁନରପି ଦହେ ।
ଠାଙ୍ଗଣା ଲବଣ ଲାଗି ତୋର ଦେହ ରହେ ॥
ଲାଜ ତୋର ନାହିଁ ସ୍ୱର୍ଣ୍ଣ ଏତେ ମାଡ଼ ଖାଉ ।
ବହ୍ନି ଦାହେ ଲୋହା ମାଡ଼େ କ୍ଷୀଣ ହୋଇଯାଉ ॥
ଅଲଜୁକ ହୋଇ ତୁରେ ଫେରି କଥା କହୁ ।
ଏତେ ବଡ଼ ଅପମାନ ତୁହି ବୋଲି ସହୁ ॥
ପ୍ରହାର ନ ସହେଁ ବୋଲି ଯାହି ତୁ ନିନ୍ଦିଲୁ ।
ପ୍ରଶଂସାର କଥା ତୁହି କନକ କହିଲୁ ॥
ଉତ୍ତମ ଲୋକର ଅଟେ ଏହିତ ବେଭାର ।
ଅପମାନ ନ ସହି ସେ ହୁଏ ନାରଖାର ॥
ଏହା ଶୁଣି କନକ କାଇଁଚକୁ କହେ ।
ହୀନ ଜାତି ସଙ୍ଗେ କଥା ପରଣ ନ ସହେ ॥

ଶରୀର ଅଟଇ ଶୁଦ୍ଧ ମୋହର ସଂସାରେ ।
ସବୁଠାରୁ ଶ୍ରେଷ୍ଠ ମୁହିଁ ଲାଗଇ ବେଶ୍ୱରେ ॥
ତେବେ ଯେ ପୋଡ଼ଇ ମୋତେ ସ୍ୱର୍ଣ୍ଣକାର ନେଇ ।
ତାହାର ମରମ କଥା ଶୁଣ ମନ ଦେଇ ॥
କାଇଁଶ ଅଟଇ ହୀନ ଜାଣଇ ବେଶ୍ୱରେ ।
ତାହା ସଙ୍ଗେ ସ୍ୱର୍ଣ୍ଣକାର ଗୁଳେ ମୋତେ ଖରେ ॥
ତେଣୁକରି ହୁଏ ମନ ପୋଡ଼ି ମୁ ମରବ ।
ଲୋହାର ପ୍ରହାରେ ମୁହିଁ ଲୀନ ହୋଇଥିବ ॥
ସୁବର୍ଣ୍ଣ କାଇଁଶ ବାନ୍ଧ ବସ୍ତୁର ମନରେ ।
ଏପାଇଁ କନକ ବଡ଼ ହେଲା ଜଗତରେ ॥
ସ୍ୱର୍ଣ୍ଣକୁ ଜାଣଇ ଗୁଞ୍ଜା ସୁନ୍ଦରପଣରେ ।
ଅନାଦୃତ ହେଲା କାପାଁ ବସ୍ତୁର ମନରେ ॥
ସୁଲଭ ଅଟଇ ଗୁଞ୍ଜା ପୃଥିବୀ ତଳରେ ।
ତେଣୁକରି ଲୋକେ ତାକୁ ଅନାଦର କରେ ॥
ଦୁର୍ଲ୍ଲଭ ଅଟଇ ସୁନା ସବୁ କାଳେ ଜାଣ ।
ଏଥିପାଇଁ ବଡ଼ ସୁନା ଗୁଞ୍ଜା ସାନ ଜାଣ ॥

5.—*The Leaves of the Tree.*

ବୃକ୍ଷ--ପତ୍ର ।

କହଇ ମନସ୍ୱୀ ମନେ ବସ୍ତୁର ।
ସଂସାର ସଂସାରେ ସ୍ୱଚ୍ଛ ସୁନ୍ଦର ।
ଅନାଇ ରସାଳ ପଲ୍ଲବମାନ ।
ସେବେ ଭାଷଇ କରି ସମ୍ବୋଧନ ।

ପଲାଶ ।

ତରୁ ଶିର ନିବାସୀ
କିପାଁଇ ଲୁଣ୍ଠୁଛ ଭୂମିରେ ଆସି ॥ ୧ ॥

ଯେତେବେଳେ ନବତନ ଶରୀର ।
ସୁରଙ୍ଗ ଥିଲୁ ସମା ଅଧର ।
ପ୍ରବାଳ ଅଳକେ ପଡ଼ିଲା ଯାଇ
ତୋ ସୁଷମା ସମ ଲଭିବା ପାଇଁ ।

ଶ୍ୟାମଳ ।
ଦୁର୍ବାଚ୍ଛାଦନ ଗିରି ।
ଯୁବାକାଳେ କେଲୁ ଇଷିତେ ହରି ॥ ୨ ॥

ଅସି ଶାଣାରେ ବହୁଗନ୍ଧ କର ।
ଶୁଣାଉଥିଲେ ମନୋହର ସ୍ୱର ।
ଅମିୟ ବରଷା ପରି ବରଷି ।
ହିମାଂଶୁ ହିମ ଅଂଶୁ ଦାନେ ତୋଷି ।
ସମୀର
ବହୁଥିଲା ବ୍ୟଜନ ।
ଦାସ ସେତେବେ ଯେତେ ଲଭି ବେତନ ॥ ୩ ॥

ଭବକର ଡରେ ହୋଇ ଅସ୍ଥିର ।
ଇରଷା କଲେ ପଥିକ ନିକର ।
ଲଗିଥିଲୁ ତା ଆବରଣ କରି ।
ସୂର୍ଯ୍ୟ କିରଣ ନ ପାରିଲା ଧରି ।
ମଣିତେ ।
ଛାୟା ଚନ୍ଦ୍ର ତଳକ ।
ବନ୍ଦନ କରି ଗଲେ ନିଜ ସ୍ଥାନ ॥ ୪ ॥

ଏବେ ଦେଖି ଧୂଳି ଧୂସର ବେର ।
ମୁ ମନେ ହେଉଛି ଅତି କାତର ।
ଚରମ କାଳ ହେଲେ ଉପଗତ ।
ମୁ ହେବ ସିନା ଏରୂପ ଲୁଠିତ ।
ହୋଇବ ।
ଭୂମି ତଳ ବହାସ୍ଥ ।
ଅସ୍ତେଗ୍ୟ କେବା କାହାକୁ ପଚ୍ଚର ॥ ୫ ॥

ଯେଉଁ କାଳେ ବିକସିତ ସାରସ ।
ସୁରସେ ଭ୍ରମର କରେ ମୁଅସ୍ଥ ।
ଶ୍ରମ କରେ ତନୁ କ୍ଷୀଣ ତାହାର ।
ଦନେ ନ ରସେ ରସିକ ଭ୍ରମର .

ପଲ୍ଲଶ ।
ସେହିରୂପେ ସମ୍ପଦ ।
ବିନାଶରେ ହୁଏ ଏକଡ଼ ବିପଦ ॥ ୬ ॥

ଯେଉଁ ସମ୍ପଦେ କରୁଥିଲେ ମାନ୍ୟ ।
ସେ କରୁଅଛନ୍ତି ପାଦେ ମର୍ଦ୍ଦନ ।
କାହିଁ ଗଲେ ସେହି ବିହଙ୍ଗ ବଂଶ ।
କାହିଁ ତାଙ୍କ ବାଣୀଛଣା ପୀୟୂଷ ।
ଶୋଭିଲେ ।
ତାହା ପାଇବ କାହିଁ ।
ଚମ୍ପା କୁସୁମେ କି ଭ୍ରମର ଯାଇ ॥ ୭ ॥

ପଲ୍ଲବ ତୋର ଅବସ୍ଥା ଜଣାଇ ।
ସୁମର ସୁଶିକ୍ଷା ପାଇଲି ମୁହିଁ ।
ନ ରହିବ ସଦା ଧନ ଯୌବନ ।
ନ ରହିବ ସଦା ଏ ସନମାନ ।
ଅବଶ୍ୟ
ଦିନେ ବିନାଶ ହେବ ।
ସୁକ୍ତ ଜନଙ୍କ ଯଶ ରହିବ ॥ ୮ ॥

6.—*To-day and Tomorrow.*

(Fourteen-syllabled verse).

ପୟାର *

ଆଜି ସଖେ ଧନ ଗର୍ବେ ମନୁଷ୍ୟ ଜୀବତ ।
କାଲି ସୁଖ ଧନ ଅବା ଜୀବନ ବର୍ଜିତ ॥
ଅଜ୍ଞ ବହୁ ବରଷାର୍ଥେ କଲଣା କରନ୍ତି ।
କାଲି ନସେବ ଶ୍ମଶାନେ ତାଙ୍କୁ ବହି ନ୍ୟନ୍ତି ॥

* A very popular metre.

ଆଜି ନାନାଦ୍ୟ ସୁପକ୍ୱ ଭୋଜନ ସେ ଖାନ୍ତି ।
କାଲି ତାର ନିଜ ଦେହ ପୋକେ ଖାଇ ଯାନ୍ତି ।।
ଅଜି ନାନା ରଙ୍ଗ ଲୁଗା ପିନ୍ଧନ୍ତି ସୁନ୍ଦର ।
କାଲି ଚିରାବସ୍ତ୍ର ପିନ୍ଧି ମାଠୀ ଶେଜ ତାର ।।
ଅଜି ବଡ଼ ୨ ଗୃହେ ସୁଖରେ ବସନ୍ତି ।
କାଲି ସାନ ସମାଧିରେ ବନ୍ଦ ହୋଇ ଥାନ୍ତି ।।
ଅଜି ତାର ଗୁଣ କର୍ମ କୁହାକୁହି ହୋନ୍ତି ।
କାଲି ତାର ନାମସୁଦ୍ଧା ସବୁ ପାସୋରନ୍ତି ।।
ଅଜି ତାର ସୁବଦନ ସର୍ବ ପ୍ରଶଂସିତ ।
କାଲି ତାର ମୃତ ଶବ ସମସ୍ତେ ଘୃଣିତ ।।
ଆଜି ସ୍ୱର୍ଗ ଭରସା ମିଥ୍ୟାରେ ସେ ରଖନ୍ତି ।
କାଲି ପ୍ରାଣ ଛନ୍ନ ଗଲେ ବୃଥାରେ କାନ୍ଦନ୍ତି ।।
ଅଜି ନିଶ୍ଚିନ୍ତେ ସୁଖରେ ସମୟ କାଟନ୍ତି ।
କାଲି ମହା ଶୋକେ ହତାଶାରେ ସେ ମରନ୍ତି

7.—*Specimen of nine-syllabled verse.*

ନବାକ୍ଷର * ।

ଶୁଣ ଶୁଣ ହେ ବନ୍ଧୁଗଣ । ଏକାନ୍ତେ କର ଦୃଢ଼ ମନ ।।
ସତ୍ୟ ଧର୍ମରେ ହେଲେ ମତ । ଖଣ୍ଡେ ପାପ ଭୋଗ ଦୁର୍ଗତ ।।
ଜନ୍ମ ହୁଅନ୍ତି ଯେତେ ଲୋକେ । ମରନ୍ତି ସବୁ ଏକେ ଏକେ ।।
ଶତେ କିଶତ ପରମାଣ । ଜୀବର ପରମାୟୁ ଜାଣ ।।
ହେଲେ ଅୟୁଷ ବଡ଼ ଦୀର୍ଘ । ଏଥୁ ଅଧିକ ନୋହେ ଭୋଗ
ଅଦ୍ୟ କଅବା କାଳାନ୍ତରେ । କଅବା ଅବର ବର୍ଷରେ ।।
ଅବଶ୍ୟ ମରଣ ହୋଇବ । ସକଳେ ମନେ ଜାଣି ଥିବ ।।
ଇହ ଲୋକରେ ଅଳ୍ପକାଳ । ରହନ୍ତି ମନୁଷ୍ୟ ସକଳ ।।
ଅପାର ସ୍ଥିତ ପରକାଳେ । ନ ଜନ୍ମ ମୃତ୍ୟୁ ଅଉ ବେଳେ
ସ୍ୱର୍ଗେ ଅନନ୍ତ କାଳ ସ୍ଥିତ । ଅଥବା ନରକେ ବସତ ।।

* This also is a very popular metre.

ନଷ୍ଟେ ହୁଅଇ ପ୍ରାଣିଙ୍କର । ନ ଜନ୍ମ ମରଣ ଅବର ॥
ଦେଖ ଏ ପାପ ଭୋଗ ଘୋର । କାହୁ ଏଥାର ପାସବାର ॥
ତହିଁରେ ମଜ୍ଜିଲେଟୀ ଯାଇ । କେବେ ନିସ୍ତାର ଅଉ ନାହିଁ ॥
ଘୋର ନର୍କେ ଦୁଃଖ ସିନ୍ଧୁ । ତହିଁରେ କାହିଁ ଯାଇ ବନ୍ଧୁ ॥
ଦହଇ ପାପ ଅଗ୍ନି ଘୋରେ । ଧୂମ ଉଠଇ ଅନ୍ଧକାରେ ॥
ଏହେତୁ ଦେଖ ବୁଝି ମନେ । ସକଲେ କଣ୍ଠର ସୁଜନେ ॥
କେହେ ପାଇବ ପରିତ୍ରାଣ । ସେଠା କଣ୍ଠରେ ବନ୍ଧୁଗଣ ॥
ପାପ ସ୍ୱରୂପ ଘୋର ସର୍ପେ । ନ ବୁଝି ମକୁଛନ୍ତି ଲୋକେ ॥

8.—*A Christian hymn by a native writer.*

The agony of Jesus.

ଯୀଶୁର ଯାତନା ।

ହେ ମହାମହିମ ଅନନ୍ତ ଜୀବନ ଯୀଶୁ ଈଶ୍ୱର ନନ୍ଦନ ।
କରିବାକୁ ଦାନ ପରିତ୍ରାଣ ଧନ ହୋଇଲ କେଡ଼େ ନିର୍ଧନ ॥
ଜଗତେ ।
ଜନ୍ମ ଲଭିଲ ମନୁଷ୍ୟ ମତେ ।
ସ୍ୱର୍ଗ ସୁଖ ସିଂହାସନ ଯେତେ ।
ତ୍ୟାଗ କଲ ପାପିଙ୍କର ହିତେ ।
କଲ ମହାଷ୍ଟ କତେ ॥ ୧ ॥

ପାପିଙ୍କ ନିମନ୍ତ କଲ ପ୍ରାୟଶ୍ଚିତ୍ତ ପାପି ପାପ ଯାଉ ବହି ।
ଭୋଗିଲ ପାପିଙ୍କ କ୍ଳେଶ ଲଜ୍ଜା ଦୁଃଖ ନିଜ ପ୍ରାଣ ରକ୍ତ ଦେଇ ।
ଈଶ୍ୱର ।
କେତେ ବହିଗଲା ଧାର ଧାର ।
ତହିଁ ସଙ୍ଗେ ବହେ ଦୟା ଧାର ।
କେତେ ଦୁଃଖ କଲ ଅଙ୍ଗୀକାର ।
ସେଇ ରକ୍ତେ ପାପ ପରିଷ୍କାର ॥ ୨ ॥

କ୍ରୁଶୀୟ ବେଦନା ଦାରୁଣ ଯାତନା ଭୋଗିଲ ମୋର କାରଣ ।
ଦୁଷ୍ଟ ପାପଙ୍କର ଶସ୍ତ୍ରରେ ପ୍ରହାର କେତେ ଦାରୁଣ କଷଣ ॥
ଏସନ ।
ମହାପ୍ରେମ କୋହିଲ୍ଲ ଦର୍ଶନ ।
କଣ୍ଟା ମୁକୁଟ ମୁଣ୍ଡେ ଭୂଷଣ ।
ହସ୍ତ ପାଦେ କଣ୍ଟାର ମାରଣ ।
ଶତ୍ରୁ ପାଇଁ ଦେଇଲ ଜୀବନ ॥ ୩ ॥

ଭୟାନକ କ୍ରୁଶ ତୁମ୍ଭେ ଥିଲ ବନ୍ଧୁ ପୁଣି ଥିଲ ତହୁଁ ବନ୍ଧା ।
ମୋର ମହା ପାପ ଦେଲା କି ସନ୍ତାପ ଲଜ୍ଜା ଅପମାନ ନିନ୍ଦା ॥
ସେ କ୍ରୁଶ ।
ତହିଁ ଭୋଗିଲ ଦୁଃଖ ଅଶେଷ ।
ଅତି ଅସହ୍ୟ ଯାହାର କ୍ଳେଶ ।
ପାପ ଶତ୍ରୁବଳ ଦର୍ପ ନାଶ ।
ତହିଁ ମୋର ଦର୍ପ ପ୍ରତି ଅଶ ॥ ୪ ॥

ହୋଇଣ ଧାର୍ମିକ ସହିଲ କି ଦୁଃଖ ତୁମ୍ଭେ ମୋର ପରିବର୍ତ୍ତେ ।
ତୁମ୍ଭ ଦେହ ପ୍ରାଣ ହୋଇଲା ବିଦୀର୍ଣ୍ଣ ଦେଖି ଚମତ୍କୃତ କେତେ ॥
ଧରଣୀ ।
ଦେଖି ମର୍ମମାନ ସେ ତତ୍‌କ୍ଷଣି ।
ଅନ୍ଧକାର ହେଲା ଦିନମଣି ।
ଗିରିଗଣହିଁ ବିଦୀର୍ଣ୍ଣ ପୁଣି ।
ସ୍ୱର୍ଗ ଦୂତେ ଚମତ୍କାର ମଣି ॥ ୫ ॥

ଧନ୍ୟ ଅହେ ଯୀଶୁ ତବ ପ୍ରେମ ନାମ କଲ ଦେହ ପ୍ରାଣ ଦାନ ।
ହୋଇ ନାହିଁ କେତେ ବହୁମୂଲ୍ୟ ଧନ କରିବାକୁ ପ୍ରତିଦାନ ॥

ତୁମ୍ଭର ।
ମରଣରେ ଭରସା ମୋହର ।
ସେହି ପ୍ରହାରରେ ସ୍ୱାସ୍ଥ୍ୟ ମୋର ।
ଅହେ ପ୍ରଭୁ ତବ ଚରଣର ।
ସମର୍ପିଲି ଦେହ ଆତ୍ମା ମୋର ॥ ୬ ॥

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APPENDIX.

CHAPTER I.

*Permutation of Letters.**

ସନ୍ଧି

Sandhi, literally "joining," is a term applied to the changes rendered necessary by the laws of euphony in the composition of words.

The rules of sandhi are of three kinds:

1st. Those relating to changes wrought upon vowels.

2nd. Those relating to the changes wrought upon consonants.

3rd. Those relating to the changes wrought upon the mark ବିସର୍ଗ (ଃ)

SECTION 1.

Permutation of Vowels.

ସ୍ୱର-ସନ୍ଧି

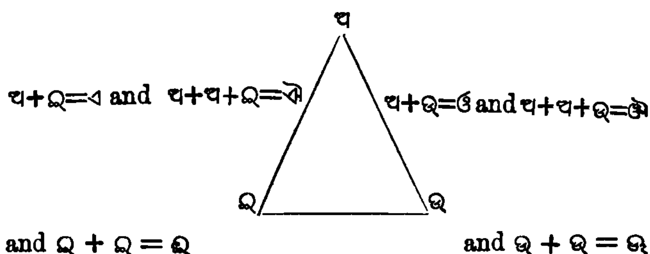
The rules of ସ୍ୱରସନ୍ଧି are based upon certain principles which it will be necessary first to explain.

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* This chapter should have been inserted as the concluding chapter under "Orthography;" but as Sandhi is not in use in modern Oriya, and is only necessary to enable the learner to analyse and better understand words already made and incorporated from the Sanskrit, it is considered of minor importance, and therefore appears in the appendix.

The letters ଅ, ଇ, ଉ, represent the three elementary vowel sounds, which combine in various ways to form mixed vowel sounds, as illustrated in the following figure:

Then ଅ + ଅ = ଆ



From this, it will appear that a similar letter *doubled*, simply *lengthens*; while *dissimilar* letters combine and form diphthongs and triphthongs.

In the formation of compound words these are variously combined in accordance with the principles illustrated above.

1st. Those combinations arising from the coalition of two *similar* vowels.

2nd. Those arising from the coalition of ଅ or ଆ as the first, with *dissimilar* vowels as the second member of the compound.

3rd. Those arising from the coalition of *any vowel except* ଅ or ଆ as the first, with dissimilar vowels as the second member of the compound.

CLASS 1.

The first class comprises combinations made by the union of *similar* vowels; that is, vowels which are formed by the same position of the vocal organs; as,

ଅ and ଆ are both gutturals, and are, therefore, similar.
ଇ and ଈ „ „ palatals, „ „ „ „
ଉ and ଊ „ „ labials, „ „ „ „
ଏ and ଐ „ „ gutturo-palatals, „ „
ଓ and ଔ „ „ gutturo-labials „ „ „

The coalition of two *similar* vowels results in one long one, thus—

ଅ + ଅ = ଆ ଇ + ଇ = ଈ ଉ + ଉ = ଊ
ଅ + ଆ = ଆ ଇ + ଈ = ଈ ଊ + ଊ = ଊ

The reason of this is obvious; two of the same kind combined must lengthen; but as there is nothing longer than ଦୀର୍ଘ (long) that is the result in every case.

In Oriya, there are no similar combinations of ଏ or ଓ, if there were, the same principle would apply.

Class 2.

The second class comprises the various combinations resulting from the union of ଅ or ଆ as the first, with *any other vowel* as the second member of the compound; thus,

ଅ + ଇ = ଏ. ଅ + ଉ = ଓ.
ଅ + ଏ = ଐ. ଅ + ଓ = ଔ.

In this class will be found also a combination of ଅ or ଆ with the semi-vowel ଋ, which results in ʿ (ରେଫ). The reason of this is, that the original pronunciation of ଋ is simply r-r-r, it having no inherent vowel sound; but as it could not be enunciated with ease *alone*, a vowel sound was arbitrarily added, in the Sanskrit ଋ, hence ଋ (also in Bengali); but in Oriya ଋ, hence ଋ. When it combines with a *pure* vowel, it simply drops its own vowel sound and assimilates the one with which it combines; hence when it follows ଅ we have ଅ + ଋ = ʿ

pronounced ar-r-r; when followed by ଅ it becomes ର, or by ଇ it becomes ରି &c.

CLASS 3.

Comprises those *modifications* of vowels required when *any other vowel except* ଅ or ଆ is the first, and a *dissimilar* vowel is the last member of the proposed compound.

In this class, the changes are wrought upon the *first member only* of the compound, the second being simply *added to the first* after the change has been effected.

For instance—

ଇ + ଅ = ଯ   ଇ + ଉ = ଯୁ

In these examples ଇ is changed into ଯ୍, to avoid the hiatus which would otherwise occur between it and the following vowel; that change having been made, the vowel following is added to ଯ୍ making, in the first example, ଯ, and in the second ଯୁ.

So ଉ + ଅ = ବ   ଉ + ଇ = ବି

In these examples ଉ is changed into ବ୍ to avoid the hiatus which would otherwise occur between it and the following vowel; that change having been effected, the following vowel is added to ବ୍, making, in the first example, ବ, and in the second ବି.

Once more ଏ + ଅ = ଅଯ,
ଓ + ଅ = ଅବ.

The first member in these compounds is, in each case, a *mixed* letter, and therefore cannot unite with the following vowel without analysis.

In the first example, the first member ଏ is a combination of ଅ + ଇ ;* but ଇ eliminated from this member of the compound, for the purpose of being added to the second becomes ଯ୍ (see above) and this added to

* See p. 230, (figure).

the ଅ found by analysis gives ଅଯ୍ as the value of ଏ analysed; and this followed by ଅ, the second member of the proposed compound results in ଅଯ. It should be distinctly borne in mind that ଏ *alone* has undergone a change, and has *then* been prefixed to the *unchanged* second member of the compound.

In the second example, the first member ଓ is a combination of ଅ + ଉ,* but ଉ, eliminated from this member of the compound for the purpose of being added to the second, becomes ବ୍ (see preceding page), and this added to the ଅ found by analysis gives us ଅବ୍ as the value of ଓ when analysed; and this followed by ଅ, the second member of the proposed compound results in ଅବ. Here, also, ଓ *alone* has undergone a change.

Again—ଐ + ଅ = ଆଯ.

ଔ + ଅ = ଆବ.

In the first of these examples we have ଐ as the first member of the compound; this is a *mixed* letter and therefore must be analysed before it can combine with a vowel following it. It is a combination of ଅ + ଅ + ଇ; but we have seen that ଇ eliminated from the first member of the compound to be added to the second is equal to ଯ୍, and we have remaining ଅ + ଅ which are together equal to ଆ, therefore ଐ when analysed is equal to ଆ + ଯ୍ that is ଆଯ୍, and this prefixed to ଅ, the second member of the compound, results in ଆଯ.

NOTE.—ଐ *alone* has undergone a change.

In the next example we have ଔ for the first member of the compound; but it is equal to ଅ + ଅ + ଉ; if we eliminate ଉ as before, for purposes of combination, it is equal to ବ୍, and the remaining ଅ + ଅ are together equal

* See p. 230, (figure).

to ଆ, therefore ଔ when analysed is equal to ଆବ, and ଅ, the second member of the proposed compound added to this, gives us ଆବ.

NOTE.—ଔ *alone* has undergone a change.

In all of the above examples the second member of the compound is ଅ; it might just as readily have been any other vowel, for, as has been clearly shown, the first member alone is changed ; thus,

As ଏ + ଅ = ଅୟ୍ so ଏ + ଇ = ଅୟି and ଏ + ଉ = ଅୟୁ.
As ଓ + ଅ = ଅବ so ଓ + ଇ = ଅବ and ଓ + ଉ = ଅବୁ.
As ଐ + ଅ = ଆୟ୍ so ଐ + ଇ = ଆୟି and ଐ + ଉ = ଆୟୁ.
As ଔ + ଅ = ଆବ so ଔ + ଇ = ଆବ and ଔ + ଉ = ଆବୁ.

Under this class is a combination of the semi-vowel ଋ as the first, with *any vowel* as the second member of the compound.

ଋ + ଅ = ର, ଋ + ଇ = ରି.
ଋ + ଆ = ରା, ଋ + ଈ = ରୀ.

In this case the ଋ drops its *arbitrary* vowel sound, and assimilates the vowel immediately following.

From the principles involved in the preceding illustrations, we deduce five rules for ସ୍ୱରସନ୍ଧି.

Rule 1. Similar vowels coalesce and form but one *long* one, which is attached to the final letter of the first member of the compound ; as,

କୁଶ + ଅଗ୍ର = କୁଶାଗ୍ର.
ଲଭା + ଅନ୍ତ = ଲଭାନ୍ତ.
ଗିରି + ଇନ୍ଦ୍ର = ଗିରୀନ୍ଦ୍ର.
ଘସୁ + ଉଦର = ଘସୂଦର.

Rule 2. If ଅ or ଆ be followed by ଇ, ଉ, ଏ, ଓ, ଐ or ଔ, they coalesce and become respectively ଏ, ଓ, ଐ, ଔ, ଐ, ଔ ;

and the new combination is added to the final letter of the first member of the compound ; as,

ପରମ + ଈଶ୍ୱର = ପରମେଶ୍ୱର.
ଉମା + ଈଶ = ଉମେଶ.
ଯଥା + ଇଷ୍ଟ = ଯଥେଷ୍ଟ..
ମହା + ଉଦୟ = ମହୋଦୟ.
ଯଥା + ଉକ୍ତି = ଯଥୋକ୍ତି.
ଏକ + ଏକ = ଏକୈକ.
ମତ + ଐକ୍ୟ = ମତୈକ୍ୟ.
ମହା + ଓଷଧି = ମହୌଷଧି ·
ଉତ୍ତମ + ଔଷଧ = ଉତ୍ତମୌଷଧ.

Rule 3. When the letter ଅ *precedes* the semivowel ଋ the latter becomes (ରେଫ), and is placed over the letter *following ;* when ଆ precedes it ଆ is changed into ଅ, in addition to the change wrought upon ଋ ; as,

ଭବ + ଋଦ୍ଧି = ଭବର୍ଦ୍ଧି.
ଦେବ + ଋଷି = ଦେବର୍ଷି.
ରାଜା + ଋଷି = ରାଜର୍ଷି.

Rule 4. When the letters ଇ, ଉ, ଋ precede *dissimilar* vowels, they become respectively ଯ୍, ବ୍, ର୍, and the new letter is joined to the final letter of the first member of the compound ; as,

ନଦୀ + ଅନ୍ତ = ନଦ୍ୟନ୍ତ.
ଇତି + ଆଦି = ଇତ୍ୟାଦି.
ପ୍ରତି + ଏକ = ପ୍ରତ୍ୟେକ.
ପଶୁ + ଆଦି = ପଶ୍ୱାଦି.
ଅନୁ + ଏଷଣ = ଅନ୍ୱେଷଣ.
ପିତୃ + ଅନୁମତି = ପିତ୍ରନୁମତି.
ପିତୃ + ଉପଦେଶ = ପିତ୍ରୁପଦେଶ.

Rule 5. With *dissimilar* vowels following, ଏ becomes ଅୟ୍, ଐ becomes ଆୟ୍, ଓ becomes ଅବ୍, and ଔ becomes

ଅବ୍ ; and the new combination is attached to the final letter of the first member of the compound ; as,

ନେ + ଅନ = ନୟନ,

ନୈ + ଅକ = ନାୟକ

ଭୋ + ଅତ = ଭବତ,

ନୌ + ଇକ = ନାବକ,

There are several *apparent* exceptions to the above rules ; as for instance, ମନ + ଈଷା, which according to rule 2, should become ମନେଷା, instead of which it is simply ମନୀଷା.

The reason of this is that in forming the compound, the original form of the word ମନ (*i. e.* ମନ୍) is taken, and the ହସନ୍ତ ନ୍ simply assimilates the following vowel and becomes ମନୀଷା. Such words are very rare ; a few examples are appended.

ମନ original or root form ମନ୍ + ଈଷା = ମନୀଷା.

ହଲ ,, ,, ,, ହଲ୍ + ଈଷା = ହଲୀଷା

ସାର ,, ,, ,, ସାର୍ + ଅଙ୍ଗ = ସାରଙ୍ଗ,

ଷଡ ,, ,, ,, ଷଡ୍ + ଅଙ୍ଗୁଳି = ଷଡଙ୍ଗୁଳି.

SECTION 2.

Permutation of Consonants.

ବ୍ୟଞ୍ଜନ ସନ୍ଧି

The permutation of consonants is based upon two general principles.

1st. Consonants are either hard or soft (see table p. 7). A soft letter cannot be compounded with a hard one, nor a hard one with a soft one.

If the final letter of the first member of the compound be hard and the initial of the second member be

soft, the former is *changed into the soft letter of its own class*, and vice versâ.

2nd. The *dentals* and *nasals*, which last include ଅନୁସ୍ୱାର, suffer in addition to the above change, a further modification, being changed to the *class* of the letter which follows them.

In a very few instances *both* letters undergo a change in forming the new combination.

For purposes of ସନ୍ଧି the nasals, vowels, semi-vowels, and the aspirate ହ are soft; the sibilants hard.

The following simple rules for ବ୍ୟଞ୍ଜନ ସନ୍ଧି are deduced from the above general principles.

Rule 1. When ତ or ଦ is the final letter of the first member of the compound, and a *classified* consonant the initial of the second member of the compound; it changes to the *unaspirated* letter of the same class as the consonant which follows it; and loses its inherent ଅ if it have any; as,

ଶରତ୍ + ଚନ୍ଦ୍ର = ଶରଚ୍ଚନ୍ଦ୍ର,
ସତ୍ + ଜନ = ସଜ୍ଜନ,
ତତ୍ + ଟୀକା = ତଟ୍ଟୀକା,
ଉତ୍ + ଡୀନ = ଉଡ୍ଡୀନ,
ଉତ୍ + ଛେଦ = ଉଚ୍ଛେଦ,

Rule 2. When the first letter of any *class* is the final letter of the first member, and a soft letter the initial of the second member of the compound; the former changes to the *unaspirated soft* letter of its own class; as,

ଜଗତ୍ + ଈଶ୍ୱର = ଜଗଦୀଶ୍ୱର,
ବାକ୍ + ଇନ୍ଦ୍ରିୟ = ବାଗିନ୍ଦ୍ରିୟ,
ଷଟ୍ + ଆନନ = ଷଡାନନ,

ତତ୍ + ରୂପ = ତଦ୍ରୂପ,
ସତ୍ + ବ୍ୟୟ = ସଦ୍ବ୍ୟୟ,

Rule 3. When କ୍, ତ or ଦ is the final letter of the first member, and ନ or ମ the initial of the second member of the compound, the former changes to the *nasal* of its own class; as,

ଦିକ୍ + ମଣ୍ଡଳ = ଦିଙ୍ମଣ୍ଡଳ,
ଜଗତ୍ + ନାଥ = ଜଗନ୍ନାଥ.
ଏତଦ୍ + ମାନସ = ଏତନ୍ମାନସ,

Rule 4. When ମ is the final letter of the first member of the compound, and a consonant be the initial of the second member, it changes to the *nasal* of the class to which the following letter belongs; and if followed by an *unclassified* (ଅବର୍ଗୀୟ) letter it changes to ଅନୁସ୍ୱାର;* as,

କିମ୍ + ଚିତ୍ = କିଞ୍ଚିତ୍,
ସମ୍ + ତାନ = ସନ୍ତାନ,
ସମ + ଗୀତ = ସଙ୍ଗୀତ,
ସମ୍ + ଯମ = ସଂଯମ,
ସମ୍ + ଶୟ = ସଂଶୟ,

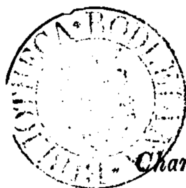
Rule 5. When ତ or ଦ is the final letter of the first member, and ଶ the initial of the second, they both change, and together become ଚ୍ଛ; if the initial of the second be ହ, they both change and together become ଦ୍ଧ; if ଲ be the initial of the second, ତ or ଦ changes to ଲ and they together become ଲ୍ଲ; as,

ଉତ୍ + ଶୃଙ୍ଖଳ = ଉଚ୍ଛୃଙ୍ଖଳ,
ତତ୍ + ଶଙ୍କର = ତଚ୍ଛଙ୍କର,

* The unclassified letters have no nasal, hence they take ଅନୁସ୍ୱାର in these combinations.

ବିପଦ୍ + ହେତୁ = ବିପଦ୍ଧେତୁ,
ଉତ୍ + ଲେଖନ = ଉଲ୍ଲେଖନ,

The above examples of ବ୍ୟଞ୍ଜନ ସନ୍ଧି do not, of course, exhaust the subject ; still it is thought that they contain enough illustrations of the principles involved, to guide the learner in the analysis of *most* compound words in common use, which are the result of the permutation of consonants. The subject might be treated at very considerable length, but no practical good would result from such lengthy discussion ; as it would only lead the learner into the mazes of Sanskrit, entirely beyond the necessities of the student of modern Oriya.



SECTION 3.

Changes wrought upon ବିସର୍ଗ

ବିସର୍ଗ-ସନ୍ଧି.

There are two kinds of ବିସର୍ଗ, the ସ-ଜାତ and ର-ଜାତ. The ସ-ଜାତ, (literally ସ- produced) ବିସର୍ଗ is that one which in its original, or root form was ସ୍ ; as

ମନସ୍ mind, whence ମନଃ ;
ଅଧସ୍ underneath, whence ଅଧଃ ;
ପୁରସ୍ forward, whence ପୁରଃ ;

The ର-ଜାତ, (literally ର-produced) ବିସର୍ଗ is that one which in its original or root form was ର ; as,

ପ୍ରାତର୍ in the morning, whence ପ୍ରାତଃ ;
ଅନ୍ତର୍ within, whence ଅନ୍ତଃ ;
ପୁନର୍ again, whence ପୁନଃ.

The necessity for the elimination of ବିସର୍ଗ in forming compounds with words in which it occurs is obvious.

This is done, in some cases, by simply recurring to the root form of the word containing ବିସର୍ଗ ; and, in other cases, by introducing an entirely different sound, which at once secures euphony and avoids confusion.

These general remarks will enable the learner to understand the following simple rules for ବିସର୍ଗ-ସନ୍ଧି.

1. Rules which apply to ସ-ଜାତ ବିସର୍ଗ..

a. When ଅ precedes ବିସର୍ଗ in the first member, and a *soft* letter is the initial of the second member of the compound the ବିସର୍ଗ is changed to ଓ ; and if the initial following be *a vowel*, it is dropped ; as,

ଭଭଃ + ଅମ୍ବୁକ = ଭଭୋମ୍ବୁକ ।
ମନଃ + ଅଭୀଷ୍ଟ = ମନୋଭୀଷ୍ଟ ।
ମନଃ + ରମ = ମନୋରମ ।
ଅଧଃ + ଗତ = ଅଧୋଗତ ।
ମନଃ + ଯୋଗ = ମନୋଯୋଗ ।
ପୁରଃ + ହିତ = ପୁରୋହିତ ।
ମନଃ + ନୀତ = ମନୋନୀତ ।

b. When any other vowel except ଅ precedes ବିସର୍ଗ in the first member, and any *soft* letter except ର be the initial letter of the second member of the compound, the ବିସର୍ଗ is changed to ର, (or ରେଫ) ; as,

ନିଃ + ଗତ = ନିର୍ଗତ ।
ଦୁଃ + ବଳ = ଦୁର୍ବଳ ।
ନିଃ + ଅଙ୍କାର = ନିରଙ୍କାର ।
ଦୁଃ + ଆଶା = ଦୁରାଶା ।
ବହିଃ + ଭାଗ = ବହିର୍ଭାଗ ।

In cases where ର is the initial of the second member of the compound, the above rule does not apply, for it would bring two ର s, together which would be anything but euphonious ; in such instances ବିସର୍ଗ is dropped altogether and the *vowel* preceding it is lengthened ; as,

ନିଃ + ରସ = ନୀରସ ।
ନିଃ + ରୋଗ = ନୀରୋଗ.
ନିଃ + ରବ = ନୀରବ ।

c. When the initial of the second member of the compound is a *dental*, the (dental) ସ of the root form is retained; if that initial be a *palatal*, the palatal ଶ is substituted for the ସ of the root form; if it be a *cerebral* the cerebral ଷ is substituted; as,

ମନଃ + ତାପ = ମନସ୍ତାପ ।
ନିଃ + ତାର = ନିସ୍ତାର ।
ନିଃ + ଚୟ = ନିଶ୍ଚୟ ।
ନିଃ + ଚିନ୍ତା = ନିଶ୍ଚିନ୍ତା ।
ଧନୁଃ + ଟଙ୍କାର = ଧନୁଷ୍ଟଙ୍କାର ।

d. When ଅ or ଆ precedes ବିସର୍ଗ, and କ, ଖ, ପ or ଫ is the initial of the second member of the compound, the ବିସର୍ଗ assumes its root form; but if *any other vowel* precede the ବିସର୍ଗ, the ସ of the root form is changed to ଷ; as,

ମନଃ + କାମ = ମନସ୍କାମ ।
ନମଃ + କାର = ନମସ୍କାର ।
ପୁରଃ + କାର = ପୁରସ୍କାର ।
ଦୁଃ + ପ୍ରାପ୍ୟ = ଦୁଷ୍ପ୍ରାପ୍ୟ ।
ନିଃ + ଫଳ = ନିଷ୍ଫଳ ।

2. Rules which apply to ର-ଜାତ ବିସର୍ଗ.

a. When ଅ precedes ବିସର୍ଗ, and the initial of the second member of the compound is a *soft* letter the ବିସର୍ଗ simply assumes its root form; as,

ପ୍ରାତଃ + ଅଶା = ପ୍ରାତରଶା ।
ପୁନଃ + ବାର = ପୁନର୍ବାର ।
ପୁନଃ + ଉକ୍ତି = ପୁନରୁକ୍ତି ।

ପୁନଃ + ଜନ୍ମ = ପୁନର୍ଜନ୍ମ ।
ଅନ୍ତଃ + ଈପ = ଅନ୍ତରୀପ ।
ଅନ୍ତଃ + ଗତ = ଅନ୍ତର୍ଗତ ।

b. When the initial of the second member of the compound is a *hard* letter, the ବିସର୍ଗ is retained; as,

ଅନ୍ତଃ + କରଣ = ଅନ୍ତଃକରଣ ।*
ପ୍ରାତଃ + କାଳ = ପ୍ରାତଃକାଳ ।

NOTE.—Native writers usually make the words ଅହନ୍ + ରୂପ and ଅହନ୍ + ସ୍ୱନ exceptions to rule 1st of ବିସର୍ଗସନ୍ଧି; this is wholly unnecessary, for ଅହନ୍ is only an oblique form of ଅହଃ, the root form of which is ଅହସ୍; so that they come fairly under that rule; as.

ଅହନ୍ (oblique form of ଅହଃ)+ରୂପ = ଅହୋରୂପ.
ଅହନ୍ (ditto ditto ଅହଃ)+ସ୍ୱନ = ଅହୋସ୍ୱନ.

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* A vulgar pronunciation of this word prevails in some parts, viz. ଅନ୍ତସ୍କରଣ, ; which probably arose from the supposition that the ବିସର୍ଗ in the first member was ସ-କାର, this should be avoided.

CHAPTER II.

GUNA AND BRUDDHI.

ଗୁଣ ବୃଦ୍ଧି.

Guna is derived from a word which signifies *to multiply*.

Bruddhi is derived from a word which signifies *to increase.*

They are applied to two processes whereby certain root forms are modified and, in a sense, increased; which modification always changes the meaning of the word.

SECTION 1.

ଗୁଣ ।

Guna is the change wrought in the letters ଇ and ଉ to express a modification of the *primary meaning* of the root; and the process consists in prefixing a short ଅ to those vowels by which they become respectively ଅ + ଇ = ଏ and ଅ + ଉ = ଓ.

The difference between this process and that by which ଅ + ଇ becomes ଏ in sandhi consists in this; that in Guna the prefixed ଅ *has no material existence*, but is called into being to express a grammatical modification; whereas in Sandhi the process is a mere material combination of two *already existing letters*, and the *sense is not affected* by the change.

In Guna the *one* existing letter is acted upon.

Examples.

Root ଛିଦ୍ to cut, whence ଛେଦନ, cutting off.
,, ଖିଦ୍ to be afflicted, whence ଖେଦ, sorrow.

„ ଶୁଷ a drying, whence ଶୋଷକ, a sponge.
„ ଲୁଭ to covet, whence ଲୋଭ, covetousness.
„ ଲୁପ to break or destroy, whence ଲୋପ cancelling.

In these examples ୁ and ୂ of the root are acted upon, and they become respectively େ and ଓ; and by means of this change the meaning of the word is considerably modified. This is Guna, not ସନ୍ଧି, for the prefixed ଅ has no material existence as it has in ସନ୍ଧି; and the meaning of the word is changed, which *never occurs* in ସନ୍ଧି.

SECTION 2.

ବୃଦ୍ଧି.

The preceding remarks respecting Guna apply with equal force to Bruddhi, the only difference being that ୁ or ୂ is operated upon by prefixing ଅ + ଅ = ଆ.

Examples.

Root ଦିବ୍ heaven, whence ଦୈବ, divine.
„ ନିପୁଣ clever, whence ନୈପୁଣ୍ୟ, cleverness.
„ ପିତୃ a father, whence ପୈତୃକ, paternal.
„ ପୁରୁଷ a man, whence ପୌରୁଷ, manly, human.
„ ପୁତ୍ର a son, whence ପୌତ୍ର a grandson.
„ ପୁରାଣ an ancient shastre, whence ପୌରାଣିକ a teacher of the same.
„ ଗୁରୁ great, whence ଗୌରବ glory.

Let the learner bear distinctly in mind that ଗୁଣବୃଦ୍ଧି *invariably* change the meaning of the original word, whereas in ସନ୍ଧି it *always* means the same thing after combination as before.

The combined letters in ସନ୍ଧି *always* have a material existence, but in ଗୁଣବୃଦ୍ଧି they *never* have; a single letter only being operated upon.

CHAPTER III.

SAMÁS.

ସମାସ.

The meaning of the word ସମାସ is *aggregation*, and it is applied in grammar to the composition of words, by combining them in various ways, without permutation of letters; that is, while permutation of letters, or ସନ୍ଧି *may occur* in connection with ସମାସ, the latter is entirely distinct from the former; or in other words ସମାସ affects *words only*, not letters.

Examples of several different kinds of ସମାସ are to be found in Uriya, and they are sometimes a great convenience, the kinds which prevail are ଦ୍ୱନ୍ଦ୍ୱ, ବହୁବ୍ରୀହି, କର୍ମଧାରୟ, ଦ୍ୱିଗୁ, and ତତ୍ପୁରୁଷ ।

SECTION 1.

ଦ୍ୱନ୍ଦ୍ୱ ସମାସ.

This word means, literally, a pair or couple, and is applied in grammar to the aggregation of a number of nouns, *in the same case*, so as to form but one word, by omitting the conjunctions.

It is of two kinds—

1. ଇତରେତର (lit. mutual).
2. ସମାହାର (lit. collection).

1. ଇତରେତର is the union of two or several nouns without conjunctions, the last noun having a plural termination.

As ଜ୍ଞାତିମାନେ ଓ କୁଟୁମ୍ବମାନେ together make ଜ୍ଞାତିକୁଟୁମ୍ବମାନେ.
„ ଅତ୍ମୀୟ ଓ ଜ୍ଞାତି ଓ ବନ୍ଧୁମାନେ „ „ ଅତ୍ମୀୟଜ୍ଞାତିବନ୍ଧୁମାନେ.

2. ସମାହାର ଦ୍ୱନ୍ଦ୍ୱ is the union of nouns by the same process, the result being a *singular* term.

As ରକ୍ତ ଓ ମାଂସ together become ରକ୍ତମାଂସ.

If the two nouns thus joined be of different genders the feminine precedes the masculine ; as,

ପିତା ଓ ମାତା together make ମାତା ପିତା.

SECTION 2.

ବହୁବ୍ରୀହି ସମାସ ।

This term is derived from two words signifying *increase.* It is applied to compounds which lose the original meaning of each separate part, and together indicate some particular person or thing having certain attributes.

1. As ପୀତ and ଅମ୍ବର make ପୀତାମ୍ବର which means literally *clothed iu yellow ;* but it is applied to Krooshna *only*, from the fact of his usually wearing yellow clothes.

2. So ଦୀର୍ଘ and ଶୃଙ୍ଗ make ଦୀର୍ଘଶୃଙ୍ଗ, which means literally *long horns ;* but it is sometimes applied to any animal having long horns, in which case it is no longer a description of *horns* but the name of an animal.

3. ଶୂଳ and ପାଣି make ଶୂଳପାଣି which means literally, *weapon-handed ;* but is applied to a Hindu deity who is represented with weapons in hand.

4. So ହତ and ବୁଦ୍ଧି, make ହତବୁଦ୍ଧି, literally *killed sense*, and is applied to a person *bereft of understanding.*

5. So ହାତ and ଭଙ୍ଗା make ହାତଭଙ୍ଗା lit. hand-broken, and is applied to a person with broken arms.

NOTE.—The compounds of this class being nouns

(names) they must agree in gender with the word to which they relate; as,

Mas. କୃଷ୍ଣବର୍ଣ୍ଣ a black.

Fem. କୃଷ୍ଣବର୍ଣ୍ଣା a black.

There is another variety of ବହୁବ୍ରୀହିସମାସ called ଉପପଦ ବହୁବ୍ରୀହି which some writers fail to distinguish, except in Sanskrit. ମିଥ୍ୟାବାଦୀ is an example of this kind.

It is compounded of ମିଥ୍ୟା falsehood, and ବାଦୀ a speaker, and is applied to *him who tells falsehood.*

So ଅନ୍ୟାୟ and କାରୀ become ଅନ୍ୟାୟକାରୀ a name applied to *one who practises injustice.*

SECTION 3.

କର୍ମଧାରୟ ସମାସ ।

This term is derived from two words signifying *action* and *holding;* and it is applied to the combinations of nouns and adjectives.

ପରମ and ଆତ୍ମା make ପରମାତ୍ମା Holy Spirit.

ପରମ and ଜ୍ଞାନୀ make ପରମଜ୍ଞାନୀ very learned one.

If several words of the feminine gender be joined in this way, the feminine termination is added to the last *only.*

As ସୁକେଶା and ରମଣୀ make ସୁକେଶରମଣୀ. Here the gender is not expressed in the first word ସୁକେଶ.

NOTE.—Words compounded in this way and *used together as a noun*, come under the preceding section. The learner must observe that the *particular combination* is not sufficient for purposes of classification, but it is necessary carefully to note the *use* made of the combination when made, to decide whether it be of the ବହୁବ୍ରୀହି or କର୍ମଧାରୟ class.

For instance under section 2, the expression ଦୀର୍ଘଶୃଙ୍ଗ occurs ; this may be either ବହୁବ୍ରୀହି or କର୍ମଧାରୟ ସମାସ according to circumstances ; if it be used to designate a description of horn, and the original meaning of each component part be retained, it is clearly କର୍ମଧାରୟ ; but if the two words combined be used as the name of an animal having long horns, it is as clearly ବହୁବ୍ରୀହି.

SECTION 4.

ଦ୍ୱିଗୁ ସମାସ ।

This term is derived from two words signifying *two* or *both ;* and to *multiply.* It is applied to compounds which have numerals for the first member, and signify weight, measure, or number.

As ଦଶଗୌଣିଆ ଅଖା, a bag that will hold ten ଗୌଣି.

ତିନ ମହଣୀ ଥଳି, a bag that will hold three ମହଣ.

କୋଡ଼ିଏ ଗଜା ଥାନ, a piece of twenty yards in length.

These forms are very convenient in ordinary conversation.

SECTION 5.

ତତ୍ପୁରୁଷ ସମାସ ।

This term signifies, literally, *that person ;* and it is applied to combinations of nouns made by dropping the case endings of the first member of the compound. The nominative and vocative having no case ending never enter into these compounds.

The terminations (ବିଭକ୍ତି) of the remaining cases are distinguished by a modification of the ordinary numerals ; as,

The accu. is called ଦ୍ୱିତୀୟା.
„ inst. „ „ ତୃତୀୟା.
„ dat. „ „ ଚତୁର୍ଥୀ.
„ abl. „ „ ପଞ୍ଚମୀ.
„ gen. „ „ ଷଷ୍ଠୀ.
„ loc. „ „ ସପ୍ତମୀ.

And these names are applied to the different kinds of ତତ୍ପୁରୁଷ ସମାସ।

1. When the *accusative* ending is dropped in a compound, it is called

ଦ୍ୱିତୀୟା ତତ୍ପୁରୁଷ ସମାସ.

Ex. କଲମକଟା ଛୁରି, a pen-cutting knife.

Here the accu. ending in କଲମ is dropped. ଶାସ୍ତ୍ରପଢୁଆ, a shastre reader; in this too, the accu. ending in ଶାସ୍ତ୍ର is dropped.

2. When the *instrumental* ending is dropped, it is called ତୃତୀୟା ତତ୍ପୁରୁଷ.

As ଛୁରିକଟା, cut by a knife.

ଶୀତାର୍ତ୍ତ = ଶୀତରେ + ଆର୍ତ୍ତ, distressed by the cold.

In this last example, we have a case of ସମାସ and ସନ୍ଧି, both in the same word, which is not uncommon.

ଶୀତରେ, cold, in the instrumental case.

ଆର୍ତ୍ତ, distressed.

With the instrumental case ending (ରେ) dropped, we have ଶୀତ + ଆର୍ତ୍ତ, which, according to Rule 1st of ସ୍ୱରସନ୍ଧି is susceptible of still further contraction and becomes ଶୀତାର୍ତ୍ତ.

3. When the *dative* ending is dropped, it is called ଚତୁର୍ଥୀ ତତ୍ପୁରୁଷ.

As ବିପ୍ରଦତ୍ତ = ବିପ୍ରଙ୍କୁ + ଦତ୍ତ, given to a Bipra.

4. When the *ablative* ending is dropped, it is called ପଞ୍ଚମୀ ତତ୍ପୁରୁଷ.

As ଦେଶଭ୍ରଷ୍ଟ = ଦେଶରୁ + ଭ୍ରଷ୍ଟ bereft of (or from) one's country.

5. When the *genitive* ending is dropped, it is called ଷଷ୍ଠୀ ତତ୍ପୁରୁଷ.

As ରାଜପୁତ୍ର = ରାଜାଙ୍କପୁତ୍ର, son of a king.

This kind of ସମାସ is very common.

6. When the *locative* ending is dropped, it is called ସପ୍ତମୀ ତତ୍ପୁରୁଷ.

As ହସ୍ତସ୍ଥିତ = ହସ୍ତେ + ସ୍ଥିତ in the hand located.

CHAPTER IV.

ABBREVIATIONS, VULGARISMS, &c.

There are numerous abbreviations, vulgarisms, expletives and emphatic expressions in Oriya, with which it is desirable the learner should be familiar.

They can scarcely be called improprieties of speech, inasmuch as they involve no violation of grammatical rule; they are found chiefly in the colloquial, scarcely ever in the literary style.

SECTION 1.

In Connection with Verbs.

The verbs *to do*, *to strike* and *to come* are abbreviated, or modified in the colloquial thus. Original form କରିଲିଁ becomes କଲିଁ in the 1st person, simple past; and the ର is dropped throughout the tense, also in the aorist participle.

Also ମାରିଲିଁ struck becomes ମାଇଲିଁ, and thus throughout the tense the ର is dropped, the ଇକାର *only* being retained. Again, ଅସିଲିଁ came, becomes ଆଇଲିଁ; the ଅ is changed to ଆ, and the ସ is dropped, the ଇକାର only being retained. The aorist participle also of these is respectively ମାଇଲେ, and ଆଇଲେ.

A common vulgarism is the substitution of ଲ for ନ, and vice versâ.

Thus ନେଲି (I took) becomes ଲେଲି.

ନୋହେ (is not) becomes ଲେହେ.

as ତାହା ନୁହେ not that.

ପଢିଲେ sometimes becomes ପଢ଼ିଲେ.

The letter ତ is often added as an emphatic; as in,

ନାହିଁତ for ନାହିଁ.

ଅଛିତ ,, ଅଛି.

The former is an emphatic denial, the latter an emphatic affirmation.

So also ଟି is sometimes added to a verb as an expletive, meaning nothing in particular; as in ତୁ ଯିବୁଟି? will you go?

In this way ଣି is sometimes affixed to a verb; as in ସେ ଗଲାଣି he went (already) *i. e.* he has already gone.

Similarly ସ is used as an expletive; as in ନାହିଁସ surely not.

The letter ସ୍ତାଁ is also used; as in, ସେ କରିଛିସ୍ତାଁ he has done it (really). English idiom, he *really* has done it.

The letter ରେ is used contemptuously; as in ତୁ ଅଟୁରେ thou art (I tell thee).

English idiom (somewhat impatiently). I tell thee, thou art.

SECTION 2.

In Connection with Nouns and Pronouns.

The letter ତ is affixed sometimes as an expletive; as in, ବାପତ ସେଠାରେ ଥିଲେ (Why) *father* was there, ତୁମ୍ଭେତ କହିଥିଲ *you* did say (it).

English idiom, *you* are the very person who said it.

The letter ଟି is used much in the same sense as the article *the* in English as, ପିଲାଟି ବଡ଼ ସୁନ୍ଦର (the) child is very beautiful. Here some particular child is referred to.

ଘୋଡ଼ାଟା ବଡ଼ ଶିଘ୍ର ଦୌଡ଼େ (the) horse runs very swiftly. Here, too, some particular horse is spoken of.

ଦଶଟା ଦିଅ Give (me) ten.

Observe, ଜି is used with nouns signifying persons, and ଟା with those signifying animals and things, and with numerals.

So ତ is used with pronouns for emphasis; as in, ତାହିତ that (exactly).

For emphasis ମୁହିଁ is often used for ମୁ, especially in verse.

ଯେ is often added to a sentence as an expletive; as in, ଅରେ ବୋଇଦା, ଚାଲ ଆସ, ଭାତ ଖାଇବ ଯେ । As though the speaker would say: " O Boyda, come along, you have to eat your rice, you know."

As an emphatic, ବି is often used: as, ତାହାବି ନାହିଁ not *even* that.

The word ମୋଠାରୁ is often abbreviated, as, ମୋଠୁଁ; indeed it is common to drop the ର in the ablative retaining only the (ୁ) ଉକାର; but in such cases it is usual to add ଚନ୍ଦ୍ରବିନ୍ଦୁ; as ପଥୁଁ for ପଥରୁ, from the path.

There is another class of expletives, which, for want of a better term, we will call " imitatives."

Examples.

ଛୁରିଟୁରି ନେଇ ଆସ. Eng. Bring a knife, or something.
ମୋର କାମ ଧାମ ନାହିଁ. I have no work &c.
ଲୁଗା ପଟା ନେଇ ଯା. Take clothes and other traps.
ମେଜ ଟେଜ ସଫା କର. Clean, (the) tables and what not.
ଚୌକି ଟୌକି ରଖ. Place the chairs and what not.

In these sentences, the words ଟୁରି, ପଟା, ଧାମ, ଟେଜ ଟୌକି have no definite meaning; but simply indicate those

things which are, at the time, associated with the thing named, in the mind of the speaker.

In verse, compound consonants (ଯୁକ୍ତାକ୍ଷର) are often separated to make the metre uniform ; as, for instance,

ମର୍ମ may become ମରମ.
ପ୍ରାଣ ,, ,, ପରାଣ.
ସମ୍ମାନ ,, ,, ସନମାନ.
ଜନ୍ମ ,, ,, ଜନମ.

ହେଁ is often added to the aorist participle for emphasis ; as,

ହେଲେହେଁ, having become *even*.
କଲେହେଁ, having done *even*.

CHAPTER V.

Notes on participle in "*ante*," and participial noun.

SECTION 1.

Predicate Participle.

Perhaps there is no one form, or part of speech in the Oriya language respecting which there has been such diversity of opinion and consequent disputation as the participle in *ante*. In fifteen years the writer has not been able to find two natives who would agree as to the meaning of any given participle in that form; and he is, at length, driven to the conclusion that it bears different shades of meaning in different connections.

Its etymology is easily traced to the same form in Prakrit, and this would indicate that it was originally the locative case of the present participle, the other cases of which have been superseded by the verbal noun, and have fallen into disuse; this particular form (*i. e.* the locative case in *ante*) having been retained to express shades of meaning for which the verbal noun had no equivalent, the *nominal* element therein being altogether too prominent for the purpose.

The original signification is, without doubt "*whilst* (doing)," or "in (doing)," but it has come to mean also, according to circumstances, "on (doing)," or "about to do."

For example—

କର ଜାନୁରେ କରନ୍ତେ ଗମନ,
କଟିଘଣ୍ଟେ କରେ କଙ୍କଣୀସ୍ୱନ.

Eng. As they were moving on hands and knees,
Their bells in their girdles make a sound.

In this instance, କରନ୍ତେ ଗମନ clearly means "in motion making" *i. e. whilst moving*, for the tinkling of the bells is dependent on the motion; and in this instance it cannot mean "about to move," as the connection clearly proves.

Again; the unlettered Oriya (and if you wish to get unadulterated Oriya you must go to him) often uses it as follows:

ଅମ୍ଭେ ତାହାଙ୍କୁ ପଚାରନ୍ତେ ସେ କହିଲା ।.

Eng. *On asking* him he said.

That this is what he intends to say is manifest, for his synonym for ପଚାରନ୍ତେ in this connection is the participial noun, ପଚାରିଲାରୁଁ literally "from having asked;" thus showing that the act of asking is complete before the second party speaks.

This use of the predicate participle, however, is wholly unnecessary, for the participial noun ପଚାରିଲାରୁଁ expresses the sense of the speaker more clearly and forcibly.

But there is a third sense in which the writer has repeatedly heard it used.

As ଅମ୍ଭେ ତାହାଙ୍କୁ ଡାକନ୍ତେ ସେ ଅପେ ଆସିଲା ।.

Eng. I was *about to call* him when he came. This very example has often been given to Oriyas as a test of this particular form, and *nearly as often* the interpretation given has been "You had not actually called,

but were just *going to call* when the person unexpectedly came to you."

The use of this form in these three senses is common, and the writer has, therefore, thought proper to retain them all in the conjugation. The learner in translating should select that particular sense which best accords with the context.

SECTION 2,

Participial Noun.

ସାଂଜ୍ଞିକ କୃଦନ୍ତ ।

This name is given to a class of words which originally were କୃଦନ୍ତ, (*i. e.* words having an *incomplete* verbal element), but have assumed, in modern Oriya, so strong a *nominal* element, that they are susceptible of declension in part. Doubtless they were formally declinable in full, but all the cases, except two, have either been superseded by the verbal noun, or have been so modified as to place them properly among the participles. The only remaining two are the genitive and ablative, and these can be formed from any verb in the language.

1. Examples from the verb ହେବା to become.

Gen. ହେବାର of having become.

Abl. ହେବାରୁ from having become.

(1.) ସେହି କର୍ମ ହେବାର ସମୟରେ.

That work of having become time at.

Eng. id.—at the time of having been.

This sentence would be more idiomatically written,

ସେଇ କର୍ମ ହେବାବେଳେ ।

The genitive ending, ର, being dropped for euphony.

(2.) ସେଇ କର୍ମ ହେଲରୁ ଅମ୍ଭେ ଯିବାକୁ ପାରିଲୁଁ ନାହିଁ ।

That work from having become I to go could not.

That is—

In consequence of that work having been (done) I could not go.

These participial nouns differ from the corresponding cases of the verbal noun and must not be mistaken for their synonyms.

For instance—

ସେଇ କର୍ମ ହେବାର ସମୟରେ ।

That work of becoming time at.

Eng. id.—At the time (when) that work was being (done).

ସେଇ କର୍ମ ହେବାରୁ ଅମ୍ଭେ ଯିବାକୁ ପାରିଲୁଁ ନାହିଁ ।

That work from becoming I to go could not.

Eng. id.—I could not go on account of certain work which was then being done.

In the former case, (Ex. 2, above) a work already done proved a hindrance; whereas in this last, a work in process was the obstruction.

2. Examples from verb ଯା to go.

Verbal noun. ରାମ ଯିବାରୁ ମୁ ଗଲି ।.

Rama going from I went.

Part. noun. ରାମ ଗଲରୁ ମୁ ଗଲି ।.

Rama from having gone, I went.

In the first example, the idea is this, "In consequence of Rama's *going*, I went too, though I did not at first intend to go."

In the second sentence, an entirely different idea is affirmed; as,

"In consequence of Rama's *having gone* I went." Or in other words,

"When I saw that Rama had gone, I went after him."

Note.—It is highly probable, indeed almost certain, that the aorist participle is a modified form of the locative case of this participial noun; as,

ଗଲ୍ଲରେ contracted to ଗଲେ,

ହୋଇଲ୍ଲରେ „ „ ହୋଇଲେ or ହେଲେ;

but having lost its original form, and with it, its *nominal* element, it appears properly among the participles.



CHAPTER VI.

MISCELLANIES.

SECTION 1.

The following table is given in further illustration of the argument, in the chapter on pronouns, against the pedantic ideas of the pundits which have led to the exclusion of the *true* singular, both of the verb and pronoun; showing clearly that the so-clled "Inferior" of the verb is the *original* and *true* singular.

The Present Tense Indicative Active in all the Aryan languages of India, written in the Oriya character. Verb ଚଲ୍ *to go.*

	Ancient.	Middle.			Modern.						
	Sanskrit.	Prákrit.		Páli B. C. 500.	Hindi.	Panjábi.	Sindhi.	Gujaráti.	Maráṭhi.	Oriya.	Bengáli.
Sing. 1st Per.	ଚଲାମି	ଚଲାମି and ଚଲମି	ଚଲମ୍ହି	ଚଲାମି	ଚଲୁଁ.	ଚଲାଁ.	ଚଲୁଁଆ,	ଚଲୁଁ.	ଚଲେଁ.	ଚଲେଁ.*	ଚଲି
2nd.	ଚଲସି	ଚଲସି	ditto	ଚଲସି	ଚଲେ.	ଚଲେଁ.	ଚଲୀ.	ଚଲେ.	ଚଲେସ.	ଚଳ.	ଚଲିସ.
3rd.	ଚଲତି	ଚଲଦି and ଚଲଇ	ଚଲାଇ	ଚଲତି	ଚଲେ	ଚଲେ.	ଚଲେ.	ଚଲେ	ଚଲେ.	ଚଲଇ or ଚଲେ.	ଚଲେ.
Plu. 1st Per.	ଚଲାମଃ	ଚଲାମୋ and ଚଲମେ	ଚଲାମ ଚଲାମ୍ହୋ।	ଚଲାମ	ଚଲେଁ.	ଚଲଦ୍ୟେ.	ଚଲୁଁଆ.	ଚଲୀଏ.	ଚଲୁଁ.	ଚଲୁଁ.	ଚଲି.
2nd.	ଚଲଥ	ଚଲହ and ଚଲଧ and ଚଲହ	ଚଲଧ୍ୱଁ	ଚଲଥ	ଚଲୋ.	ଚଲୋ.	ଚଲେଆ.	ଚଲୋ.	ଚଲାଁ.	ଚଳ.	ଚଲ.
3rd.	ଚଲନ୍ତି	ଚଲନ୍ତି	ditto	ଚଲନ୍ତି	ଚଲେଁ.	ଚଲଣ.	ଚଲୀନ.	ଚଲେ.	ଚଲତ.	ଚଲନ୍ତି.	ଚଲେନ.

* In modern Oriya a modified form of this word is more generally used; as, ଚ୍ଲେଁ ଚ୍ଲୁ, &c.

SECTION 2.

Vernacular technicalities used in Grammar.

ବ୍ୟାକରଣ, grammar.
ବର୍ଣ୍ଣଜ୍ଞାନ, orthography.
ଅକ୍ଷର or ବର୍ଣ୍ଣ, letters.
ହ୍ରସ୍ୱ, short (letter).
ଦୀର୍ଘ, long (ditto).
ସ୍ୱରବର୍ଣ୍ଣ, vowel.
ବ୍ୟଞ୍ଜନ or ହଲବର୍ଣ୍ଣ, consonant.
ହସନ୍ତ or ହଲନ୍ତ, consonant with inherent vowel dropped.
ଅଳ୍ପପ୍ରାଣ, unaspirated.
ବହୁପ୍ରାଣ, aspirated.
ବର୍ଗୀୟ, classified.
ଅବର୍ଗୀୟ, unclassified.
ସଂଯୋଗ, union of vowels and consonants.
ଯୁକ୍ତାକ୍ଷର compound consonants.
ପଦଜ୍ଞାନ, etymology.
ବାକ୍ୟସମୂହ, sentence.
ସଂଜ୍ଞା or ନାମ, noun.
ପ୍ରତିସଂଜ୍ଞା or ସର୍ବନାମ, pronoun.
ରୂପ, declension.
ସଂଜ୍ଞାରୂପ, declension of nouns.
ପ୍ରତିସଂଜ୍ଞା ରୂପ, declension of pronouns.
ଲିଙ୍ଗ, gender.
ପୁରୁଷ. person.
ବଚନ, number.
ବିଭକ୍ତି,* case.
କାରକ,† the relation of noun or pronoun to the verb.

†This differs from "case" in English inasmuch as no କାରକ exists where there is no "relation" existing between the verb and noun. Hence while there are eight cases, ବିଭକ୍ତି, there are only six କାରକ. These are,

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* This word literally means *termination*, but is applied to *case* by the native grammarians. They judge of case by termination only, without reference to the relation of the noun or pronoun to the verb; hence they use the *ordinals* slightly modified for the names of cases, or ବିଭକ୍ତି; as ପ୍ରଥମାବିଭକ୍ତି ଦ୍ୱିତୀୟାବିଭକ୍ତି &c.

† See page 249.

1st. କର୍ତ୍ତା କାରକ, the *agent*, in whatever position in the sentence it may occupy.

Example. ପଣ୍ଡିତ ପୁସ୍ତକ ରଚନା କଲେ.

The Pandit wrote the book.

In this sentence the word ପଣ୍ଡିତ is କର୍ତ୍ତାକାରକ, *not because it governs the verb*, as is the case with the nominative in English, but because the pundit is the actor in the case; କର୍ତ୍ତା literally means "*doer.*"

If we change the sentence, and say,

ପୁସ୍ତକ ପଣ୍ଡିତ କର୍ତ୍ତୃକ ରଚିତ ହେଲା.

The book was written by the pundit; the word ପଣ୍ଡିତ is still କର୍ତ୍ତାକାରକ because he is still the "*doer*" of the work; କର୍ତ୍ତାକାରକ, then, is by no means equivalent to our *nominative;* for the nominative in English *always* governs the verb; whereas the କର୍ତ୍ତା may or may not govern the verb; again, the କର୍ତ୍ତା is *always* the "doer" whereas, the nominative may or may not be the "doer."

2nd. କର୍ମ, the object acted upon.

This, too, differs from our objective, or accusative, inasmuch as it may or may not be the object of the verb. In the first of the two examples given above ପୁସ୍ତକ is clearly the thing acted upon, and is governed by the verb ରଚନା କଲେ and it is, therefore, କର୍ମକାରକ, *the thing done;* but in the second sentence, in which its relation to the passive verb ରଚିତ ହେଲା is wholly different, it is still କର୍ମକାରକ for it indicates *the thing written.* Thus in the first instance କର୍ମକାରକ is identical with our objective, but in the second it entirely differs from it.

3rd. କରଣ. This is applied only to the thing or means *by* or *through* which an act is done; and is known by the signs ଦ୍ୱାରା, ଦେଇ, or ରେ, *by.* The sign

କର୍ତ୍ତୃକ which also means *by*, is not a sign of this କାରକ, for it always involves the idea of *by an agent*, and is, therefore, a sign of the କର୍ତ୍ତାକାରକ. See preceding page.

4th. ସମ୍ପ୍ରଦାନ. This is exactly equivalent to the Dative of the Latin.

5th. ଅପାଦାନ. Is the exact opposite of the dative and, in this work, is called *Ablative.*

6th. ଅଧିକରଣ. Is styled *Locative* in this work.

The other two cases, genitive and vocative, are not found among the କାରକ because they sustain no relation to the verb.

NOTE.—Though the କାରକ differ from what we call *cases*, yet the names have been retained in the body of the work, and the explanation reserved for the appendix.

ବିଶେଷଣ, Adjective.
କ୍ରିୟା, Verb.
କ୍ରିୟାରୂପ, Conjugation.
ସକର୍ମକକ୍ରିୟା, Active verb.
ଅକର୍ମକକ୍ରିୟା, Intransitive verb.
ସାଂଜ୍ଞିକକୃଦନ୍ତ,* Participial noun.
ଅବ୍ୟୟ, Indeclinable words.
ବିଶେଷଣିୟବିଶେଷଣ, Adverbs.
ଯୌଗିକ, Conjunction.
ବାକ୍ୟଜ୍ଞାନ. Syntax.

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* ସାଂଜ୍ଞି କୃଦନ୍ତ, is called, by the writer, *participial noun.* There seemed to be no word at hand to express our idea of *participial noun*, and as the writer had ventured to style the କୃଦନ୍ତ *participles,* because they are translated by means of participles; he further ventures to coin a name for *participial noun* as above; feeling justified in so doing in view of the present undeveloped state of the language; besides, if there be no impropriety in styling theparticiples କୃଦନ୍ତ, the term ସାଂଜ୍ଞିକ କୃଦନ୍ତ exactly expresses the idea of participial noun.

ପ୍ରେରଣାର୍ଥ କ୍ରିୟା, Causal verb.
କୃଦନ୍ତ,* Participle.
କ୍ରିୟା ସଂଜ୍ଞା, Verbal noun.
ଅନ୍ୱୟ, Government.
ମିଳନ, Concord.

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* କୃଦନ୍ତ is not a participle, strictly speaking, for it has no *nominal* element; but, for convenience sake, it is applied to those words in Oriya, which can be translated only by means of participles; such as, ଯାଉ going, ଯାଇ gone, ଗଲେ having gone. It is clear that these Oriya words have no *nominal* element, nothing more than what may be styled *incomplete* verbal element; incomplete because a sentence cannot be formed by means of them alone, but they, in every case, anticipate a finite verb to complete the sense.

ADDENDUM.

A few arbitrary compounds overlooked in the table of *Miscellaneous Compounds*, on page 13, are given below.

ଚ+ଚ written ଚ୍ଚ = ch. doubled.

ଚ+ଛ ,, ଚ୍ଛ = ch. doubled and aspirated.

ଚ+। ,, ଚା the little addition below is to distinguish this letter from ଘ.

ଣ+ଣ	=	ଣ୍ଣ	written arbitrarily		ଣ୍ଣ ।
ଥ+ର	=	ଥ୍ର	,,	,,	ଥ୍ର ।
ଦ+ଦ	=	ଦ୍ଦ	,,	,,	ଦ୍ଦ ।
ଦ+ଧ	=	ଦ୍ଧ	,,	,,	ଦ୍ଧ ।
ଧ+ର	=	ଧ୍ର	,,	,,	ଧ୍ର ।
ନ+ଦ	=	ନ୍ଦ	,,	,,	ନ୍ଦ ।
ନ+ଧ	=	ନ୍ଧ	,,	,,	ନ୍ଧ ।
ନ+ଥ	=	ନ୍ଥ	,,	,,	ନ୍ଥ ।
ର+।	=	ରା	,,	,,	ରା । the

tail of ର being added to the body of the letter to distinguish it from ଘ.

ERRATA.

The large number of Errata is due to two causes : *first*, the author residing at a distance was not able to revise the proof-sheets as often as would have been desirable ; secondly, the Oriya words had to be entrusted to Bengali compositors.

Page.	Line.	Read.
9,	14,	ହ୍ରସ୍ୱ ।
17,	21,	ପୁରୁଷ ।
21,	12,	ଘୋଡ଼ା ।
„	Foot note.	ଦଶ ଘୋଡ଼ା
23,	24,	ମୁ ।
30,	23,	It (accu.)
32,	4,	ଦେଇ ଥିଲୁଁ,
34,	30,	ଯେଉଁମାନଙ୍କଠାରେ ।
40,	21,	କେଉଁମାନଙ୍କଠାରେ ।
41,	8,	କାହାକୁ ।
„	Foot note.	ଏହୁ ।
44,	13,	ବଳ ।
45,	26,	ଯହିଁରେ ।
„	27,	ଯେଉଁ ମନୁଷ୍ୟ ଚୋର ।
„	29,	ତାହାଙ୍କୁ ଦେଖିଲୁଁ ।
48,	26,	16, ଷୋହଳ ।
49,	16,	54, ଚୌବନ ।
„	9,	78, ଅଠସ୍ତୋର ।
51,	8,	ଦୁଇ ଗୁଣ ।
57,	21,	ଅମ୍ଭେମାନେ ଥାଉଁ ।

Page.	Line.	Read.
61,	30,	ଭୁ ଅଛୁ ।
67,	6,	ସେ ହୋଇ ଥିବ ।
71,	20,	ହେଉ ଥାଅ ।
75,	11,	ନୋ ହିଲୁଁ ।
84,	12,	or ଥିବା ।
90,	3,	ସମକୁ ।
91,	3,	ଦେଖିବା ।
106,	15,	ଦେଶା ।
108,	8,	ଯାଇଅଛନ୍ତି ।
114,	17,	Let us &c.,
117,	22,	ତୁମ୍ଭେମାନେ ପ୍ରେରିତ ହୋଇବ,
122,	22,	ପ୍ରେରିତ,
125,	10,	ହେଉଥାନ୍ତେ ।
130,	3,	କର୍ତ୍ତବ ।
134,	18,	ବସ୍ଵଉଛନ୍ତି ।
144,	6,	ସେମାନେ ।
146,	6,	ଅଛ।,
,,	7,	ବାଳୁରକୁ ।
147,	7,	ଅଛ। ।
154,	2,	ସେ ଦେଇ ଥିବ ।
158,	7,	ପ୍ରିୟ ।
162,	14,	ditto, not ଛମଢ ।
,,	15,	ଛମଢ । not ditto.
,,	16,	ditto, not ଛନ୍ତଢ ।
162,	19 & 20,	Omit interrogation mark.
165,	18,	ସହ୍ମାନ ।
,,	24,	ଏ not ଥ ।
166,	3,	ଉପର ।
167,	29,	ଭଗବାନ ।

Page.	Line.	Read.
168,	22,	gave, not gone.
174,	12,	ଅମ୍ଭେ ସମର ।
175,	18,	ଭୂଗୋଳ ।
179,	22,	କହୁଅଛନ୍ତୁ ।
185,	18,	ବେଦିା ।
191,	12,	ଭଲ କହି ।
192,	1,	ସଘଟା ।
,,	3,	କରବୁ not କବୁ ।
198,	28,	ଚିଠି ।
206,	2,	ଭାହାଙ୍କଗି ।
207,	7,	କୁଶଳରେ ଥିବ ।
209,	20,	ଚଳିବାର ।
213,	11,	ବେଉଷ ।
214,	22,	ଷଣ୍ଡେବି ।
217,	11,	ଇଚ୍ଛା ।
218,	24,	ଅଭିମାନ ।
219,	24,	ସବୁ ।
220,	7,	ଇଚ୍ଛା ।
222,	13,	ଢଭରେ ।
,,	15,	କାଳେ ।
,,	28,	ପଡ଼ିଲ ଯାଇ ।
224,	17,	ସୁକୃତ ।
,,	21,	ସୁଖେ ।
,,	23,	କଲ୍ୟାଣ ।
225,	24,	ଅଳ୍ପକାଳ ।
226,	1,	ହୁଅଇ ।
,,	11,	ଯାତନା ।
,,	18,	ମହାଶ୍ଚର୍ଯ୍ୟ କର୍ମ କେତେ ॥
,,	20,	ରକ୍ତ ଦେଇ ।

Page.	Line.	Read.
227,	1,	ଦାରୁଣ ।
,,	18,	ବର୍ତ୍ତମାନ ।

APPENDIX.

234,	1,	ଅବ୍ ।
235,	8,	ଏକୈକ ।
,,	20,	ସ୍ ।
,,	28,	ପିକନୁମଢ ।
,,	29,	ଉପଦେଶ ।
239,	23,	ର୍ ।
240,	27,	ବହ୍ୱର୍ଭାଗ ।
241,	11,	ଜଷ୍ଟସ୍ ।
,,	21,	ପରଷ୍କାର ।
244,	1,	ଶୁଷ ।
249,	8,	ଭଗ୍ନୁବୁଷ ।
,,	18,	ଛୁର୍ କଠା ।
252,	3,	letter ଭ ।
253,	24,	ଛୁରଟୁର ।
,,	28,	ଗୌକ ଠୌକ ।
263,	10,	ରଚିତ ।

